The Secret Letters of the Qur'aan and the Principles of Preparing Amulets

Foreword

From the pen of Hadhrat Maulana Mufti Nizaamud Deen - Chief Mufti of Daarul Uloom Deoband

In the name of Allah, the Beneficent, the Most Merciful. All praise belongs to Allaah, Who has revealed the Qur'aan, created man, taught him speech and that which he did not know. May Allaah’s choicest blessings and peace be on the best of creation Hadhrat Muhammad (sallallaahu-alayhi-wa-sallam), on his family, his companions and may they be blessed.

I have had the opportunity of studying the book in question, written by Hadhrat Maulana Shah Hifzur Rahmaan, the grandson of Hadhrat Maulana Shah Rafee’ud Deen (A.R) (former rector of Daarul Uloom Deoband). With Allaah’s grace, the book has many unique points and brings to light treasures of knowledge that were once hidden. This book was prepared with great effort and research and reveals the vast knowledge that the author possesses.

I have not yet come across such a concise work in this field. It is hoped that this book will be of benefit to one and all. May Allaah grant the author the ability to progress in his research of the truth. Aameen.

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Introduction

I express gratitude to Allaah millions of times over for allowing me to serve the Qur'aan by translating and rendering commentaries of the Qur'aan. Noticing my tireless efforts and keen interest, some sincere friends have insisted that I write a complete Tafseer (commentary) of the Qur'aan. They suggested that even a complete Tafseer is not written, I should at least write a Tafseer of certain Surahs. Not only was this idea motivated by these friends, but I have always entertained the desire to write a Tafseer of the Qur'aan. To the best of my capability, I have always wanted to render a service that would be a means of securing my salvation in the Aakhirah (Hereafter). I therefore made up my mind to venture into the ranks of the Mufassireen, even though I feature in their back rows.

I made up my mind to start this important task several times. However, the nature of my work was such that I have not yet been able to start anything constructive in this direction. It was the desire of some of my students that I write a Tafseer on Ammaa Para, a project which, after long deliberation, I finally decided to embark on. I eventually started and managed to complete a grammatical dissection (Tarkeeb) of Ammaa Para. I then began a grammatical dissection of the first para of the Qur'aan. It goes without saying amongst those with knowledge that there is a tremendous possibility of erring in one's understanding of the Qur'aan even without delving into morphological technicalities and grammatical dissections. Keeping this in mind, I completed the task because this was a service to the science of Tafseer.

I was considering completing Tarkeeb of the entire Surah Baqara when I saw in a dream that I was in my hometown of Deoband where I searching for the preferred interpretation of the Aayah:

TRANSLATION: ***"He (Allaah) it was who revealed unto you [O Muhammed (sallallaahu-alayhi-wa-sallam)] the book wherein lies***

'Muhkamaat' (clear) verses that are the 'Ummul Kitaab' and others that are 'Mutashaabihaat' (allegorical)." {Surah Aal Imraan, verse 7}[1]

Intending to study the selected books of Tafseer, I headed for the library of the Daarul Uloom. As I entered the main gate of the Daarul Uloom, I noticed a flight of stairs leading to the library. As was about to climb the stairs, I beheld Hadhrat Maulana Shah Rafee'ud Deen (A.R) the former rector of Daarul Uloom Deoband appear with a group of the Daarul Uloom's students. With respect, I immediately hastened to greet him. He replied to my greeting with a smile and said, "The problem is solved. Go up and do your research but count the number of steps as you proceed." In compliance with his instructions, I climbed the stairs counting them as I went along. The staircase ended with the 29th step after which the library started.

Although my heart was reasonably at ease when I woke up, I was unable to understand a clear interpretation of the dream despite deep contemplation. A few days later, I needed to go to Deoband and, as was my habit, I visited the graves of the saints there. This time, as I stood by the grave of Hadhrat Mufti Azeezur Rahmaan (A.R) the senior successor of Hadhrat Shah Rafee'ud Deen (A.R), I prayed to Allaah to reveal the proper interpretation of the dream to me. While staying in Deoband I also made Istikhaara (entreating Allaah to guide one aright). Al'hamdu Lillaah, my heart was finally set at ease when I realised that the number 29 indicated the 29 sets of Huroof Muqatta'aat (the 29 detached letters of the Arabic alphabet) found at the beginning of 29 Surahs of the Qur'aan. The Aayah of Surah Aal Imraan related to the dream also correlates perfectly with this interpretation. Therefore, Hadhrat Maulana (A.R) was informing me prepare a work concerning the Huroof Muqatta'aat.

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[1] In the above verse of Surah Aal Imraan, **"Muhkamaat"** refers to those verses whose meaning is apparent and clearly comprehensible. They are the **"Ummul Kitaab"** ("Mother of the Book") in the sense that they constitute the substance and basic principles of the Qur'aan. They contain clear orders and prohibitions wherein lies no cause of doubt for anyone. Those verses that are seemingly obscure and ambiguous will also be included in this type of verse. Only those verses whose interpretation is known exclusively by Allah (such as the Huroof Muqatta'aat) are referred to as the Mutashaabihaat.

In the subsequent days, I extensively researched the subject of the Huroof Muqatta’aat. The first chapter of the book you hold in your hand is a dissertation compiled in the light of the material that Mufassireen and Ulema have prepared on the subject. An effort has been made in this to provide a researched and enlightening discourse concerning the Huroof Muqatta’aat.

The second chapter briefly deals with the experiences that pious men have had with these Huroof Muqatta’aat. In reality, there is no book that deals with this most important, but delicate subject. Rather, despite an extensive search, I have not found such a book, which is most urgently required.

I am aware of and admit to my incompetence and lack of knowledge. However, I have ventured to tackle this momentous task because of insistence from friends, an inner feeling, an indication from the unseen and, most importantly, inspiration from Allaah Ta'aala. I shall truly be grateful if people of knowledge would inform me of any errors or omissions that may have occurred in this book.

(Maulana) Muhammad Hifzur Rahmaan Siddeeqi

Tokens in the Universe

Before the creation of the universe, Allaah the Creator remained a secret for an unknown duration of time. Although His existence became apparent after creating and organising the world, the nature of His being still remains a secret. The meaning of Allaah becoming manifest is that His innumerable and widespread creation completely understand that they were created by a Great Being. It is only Allaah's powerful kingdom that encompasses the earth, wide and deep oceans, awesome mountains, moon, sun, stars, rivers and winds. Everything from the tiniest of particles to the massive planets are in His control and nothing has the ability to oppose His commands. The meaning of Allaah's Being being a secret is that despite the manifestation of His power, none knows exactly what Allaah looks like.

Although Allaah is manifest, yet He still cannot be seen. Not only is Allaah's being a secret, his creation are also shrouded in secrecy. One can notice this secrecy in the very being of the human. The soul is present in the body and it is really this soul that is the driving force behind thought, senses, perception and all distinguished qualities. However, man does not understand his soul and is incapable of physically perceiving it. From the time man came to this world, he has remained in the quest to unravel the secrets of the universe. Although man has succeeded in solving many of the earth's secrets, there is still an innumerable number of secrets that his scrutinous eye have never captured.

Allaah's Favour on Mankind

Without doubt, Allaah has bestowed certain special favours on mankind and will continue to do so. The Rabb of the heavens and the earth has selected man to serve the honourable position as His vicegerent on earth. To the extent that man requires, Allaah has also blessed man with many of His most excellent attributes. Allaah has blessed man with the quality of knowledge, the qualities of mercy and anger as well as that of forgiveness. In fact, Allaah has granted man certain capabilities that He has not even granted to the creation of angels as a whole. This is indeed a great honour and token of prestige, which man, because of wretchedness and misguidance, fails to perceive.

Through His grace, Allaah has revealed many necessary secrets of the universe through His Ambiya (Nabis) (A.S), while there are still many that He has left for man to unravel by his own efforts. Inviting man to ponder and deliberate over these, Allaah has also guided man in the right direction. There are numerous tokens in the universe that man is able to perceive with the use of the intelligence that Allaah granted him. However, there are still so much more that his intellect will never be able to comprehend.

The Miraculous Nature of the Qur'aan

The Glorious Qur'aan is the speech of Allaah that was revealed to the seal of Nabis, Hadhrat Muhammad (sallallaahu-alayhi-wa-sallam). Rasulullaah (sallallaahu-alayhi-wa-sallam) never received any formal education, yet the educated people of his nation, the delicately natured writers, master poets and expert orators were all stunned when they heard the miraculous verses of the Qur'aan.

Rasulullaah (sallallaahu-alayhi-wa-sallam) continued to invite these people to believe in Tauheed (the Oneness of Allaah), in his prophethood and to do good. He finally managed to show the light to these people who had been immersed in darkness for a long time. The Arabs were well aware of Rasulullaah (sallallaahu-alayhi-wa-sallam)'s pure life, his honesty, trustworthiness, nobility, peace-loving nature and all his other sterling attributes. Although his accomplishments were no secret to them and they had the miraculous Qur'aan before them, it was only the fortunate ones who hearkened to his call, those whom Allaah had inspired. There were those did not accept his invitation because of their unwarranted obstinacy and pride. Not only did they refuse to accept, but they also opposed Rasulullaah (sallallaahu-alayhi-wa-sallam). There were also many who refused to accept in the interests of the benefits they were accruing from illegal sources. Then there was a great many who simply refused to accept because they lacked the courage to forsake the creed of their forefathers.

The Challenge of the Qur'aan

Rasulullaah (sallallaahu-alayhi-wa-sallam) met opposition from every quarter. To lend momentum to their propaganda machine, the kuffaar were constantly searching for faults in Rasulullaah (sallallaahu-alayhi-wa-sallam). These they intended to publicise to ward people away

from him. However, they failed to detect any faults in him because Allaah had made his countenance of an extremely high calibre. None could as much as point a finger at him.

The Qur'aan that Rasulullaah (sallallaahu-alayhi-wa-sallam) presented to the people was so complete and comprehensive that no objections could be raised against it from any perspective. The Qur'aan challenges mankind to produce a book like it if they doubt its divine nature. Furthermore, the Qur'aan challenges every eloquent writer and expert poet to produce even one Surah like any in the Qur'aan. In fact, they are even invited to recruit and consult whoever they wish if they feel that they will be unable to accomplish the task single-handedly. Allaah declares:

TRANSLATION: ***"If you are in doubt with regard to what We have revealed upon Our slave, then produce a Surah the like thereof. And call your allies besides Allah if you are truthful." {Surah Baqara, verse 23}***

Up to this day there has never been a single response to this challenge from any opponent and one shall never be forthcoming in the future either. This was despite the fact that there have been so many men of letters amongst them and so many who were extremely proficient in Arabic – men who boasted about their eloquence and accomplishment. In fact, they were so proficient in language that they regarded the rest of the world as "Ajami" ("dumb"). When any of their orators took to the podium, oceans of eloquence and articulation flowed from his lips. Whenever a poet from among them began reciting poetry, he would ignite the hearts of his audience. However, despite this mastery, their best poets, writers and orators could not meet the challenge.

Imaam Nawawi (A.R) writes, "The Qur'aan is a tremendous miracle of Rasulullaah (sallallaahu-alayhi-wa-sallam). It is miraculous in its rhetoric, eloquence and truth. It is also miraculous in terms of the strength of its subject matter, composition, accurate account of events, beautiful style, convincing words, sound meaning, prophesies and structure of words and letters. In short, the Qur'aan is a miracle from every angle; a great miracle and a living miracle."

The Words and Letters of the Qur'aan

Opponents of the Qur'aan were unable to meet the challenge of the Qur'aan and will never be able to do so. They were stunned at the fact that although the Qur'aan used the same letters and words that they used in everyday speech and in their writings and poetry, the words of the Qur'aan possessed such sweetness, subtleties, force and beauty that was absent from their works and which they could not match despite their greatest efforts. Although they understood this fact well, they could not bring themselves admit it because they regarded it as an insult to their abilities.

The Huroof Muqatta'aat

The numerous detached letters of the Arabic alphabet that appear at the beginning of numerous Surahs are referred to as Huroof Muqatta'aat. Examples of these are Alif Laam Meem, Alif Laam Meem Raa, HaaMeem Ayn Seen Qaaf, TaaSeen, Qaaf, Noon, etc. The meanings of these Huroof Muqatta'aat are unknown. Mufassireen (commentators of the Qur'aan) are of the opinion that the purpose of the Huroof Muqatta'aat is to draw man's attention to the miraculous nature of the Qur'aan by informing man that although the Qur'aan uses the same letters and words that man uses, which men, women and children alike understand, man is incapable of producing anything like it. The Qur'aan even uses the same similitudes and proverbs that man uses using words that are in daily use. This is a clear proof that the book that Hadhrat Muhammad (sallallaahu-alayhi-wa-sallam) brought to man was nothing less than the speech of Allaah.

The example is just like that of a modern day, technologically advanced philosopher who has mastered the four basic elements of ancient philosophers as well as the many scientific elements. However, despite his knowledge and capabilities, he cannot even create a single rose. Even though man is able to utilise all the basic elements that make up a rose and is even able to mould beautiful replicas of the rose with plastic or paper, there is still a world of difference between their replica and the original. Although an imitation rose may look like the original, it can never have the same delicateness, beauty, attractiveness, tenderness and fragrance of a real rose that grows naturally.

The tafseer "Madaarik" quotes some Mufassireen who state that the Huroof Muqatta'aat have been placed at the beginning of Surahs to

draw man’s attention to the miraculous nature of the Qur'aan. {Pg. 21}

Secrets Concealed in the Huroof Muqatta’aat

The subject matters detailed in the Qur’aan encompass every aspect of man’s life, from his personal life up to his social interaction with others. It provides guidance and also narrates accurate accounts of the rise and fall of previous civilisations, some in detail and others in brief. The Qur'aan also contains prophesies and certain Aaayaat that man cannot understand. All of this is presented in a most miraculous manner. In addition to this, like the millions of secrets that the universe contains, the words and letters of the Qur'aan also host many secrets. Only Allaah knows how many secrets the Huroof Muqatta’aat conceal!

The Arabs also used certain letters in their conversations which seemed meaningless, but which made reference to specific incidents or which alluded to certain emotions or hopes that the speaker wished to express. There were also those letters that they used in this manner, which only the speaker would understand.

An excellent example of this is to be found in the following poem. The poet’s beloved is leaving and he wishes to stop her when he says:

{TRANSLATION: “I said to her ‘Qaaf!’ (Wait awhile) and she replied ‘Qaaf’ (I shall wait).”}

In this poem, the poet uses a single letter of the Arabic alphabet “Qaaf” to mean “Wait awhile”. He desires that she tarry a while longer so that he may satiate his longing eyes with a look at her and so that he may inform her of the pain and heartache he will suffer when they separate. By the mere mention of this letter “Qaaf”, the woman understands what her beloved intends and appreciates the emotions that wrack his mind. She understands this well, but no one else can. By using the letter “Qaaf”, the poet is alluding towards the tales of his heart, which do not end. The couple may have been using many other letters to refer to other emotions or incidents, which only the two of them would understand.

This verse is just a solitary example of how the Arabs used to employ the use of certain individual letters of their alphabet or sets of individual letters at the beginning or at the end of their speech. This they would do on certain occasions to denote specific meanings. In fact, similar expressions are used in many other languages as well. Nevertheless, because the Arabs were accustomed to using letters to denote meanings, they never objected to the use of the Huroof Muqatta'aat in the Qur'aan.

A Statement of Hadhrat Mujaddid Alf Thaani (A.R)

When someone questioned Hadhrat Mujaddid Alf Thaani (A.R) about the Huroof Muqatta'aat, he replied, "What does this poor person know about the Huroof Muqatta'aat? Every one of these letters is a restless ocean of secrets shared by two lovers. They are a hidden sign from among the many subtle and discreet signs that exist between two lovers." {Maktoobaat Mujaddid Alf Thaani Pg. 230}

The Opinion of Muhaddith Paanipati (A.R)

He stated, "It is my personal opinion that the Huroof Muqatta'aat are from the Mutashaabihaat[2] i.e. they are a secret between Allaah and His Nabi (sallallaahu-alayhi-wa-sallam), which people are unaware of." {Tafseer Mazhari}

The View of the Mufassireen

Majority of the Mufassireen hold the view that the Huroof Muqatta'aat are not meaningless but they contain allusions and secrets that man is incapable of fathoming. These are secrets shared between a lover and beloved.

Statements of the Sahaaba (R.A)

Nothing has been reported from Rasulullaah (sallallaahu-alayhi-wa-sallam) concerning the Huroof Muqatta'aat. However, we have the statements of the Sahaaba (R.A), who really shared Rasulullaah (sallallaahu-alayhi-wa-sallam)'s frame of mind.

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[2] Refer to footnote number 1.

Hadhrat Abu Bakr (R.A) said, "Every divine scripture had some secrets. The secrets of the Qur'aan are the Huroof Muqatta'aat."

Hadhrat Umar (R.A), Hadhrat Uthmaan (R.A) and Hadhrat Abdullaah bin Mas'ood (R.A) have all stated that the Huroof Muqatta'aat are among concealed things that cannot be explained.

Hadhrat Ali (R.A) stated, "Every book has a chosen selection and the chosen selection of the Qur'aan are the Huroof Muqatta'aat."

Hadhrat Abdulaah bin Abbaas (R.A) said, "I do not know the meaning of the Mutashaabihaat."

Tafseer Mazhari quotes the following statement of Hadhrat Mujaddid Alf Thaani (A.R): "I am aware of the real meanings of the Mutashaabihaat but I do not deem it appropriate to disclose these to the public because these are secrets between Allaah and Rasulullaah (sallallaahu-alayhi-wa-sallam)."

Secrets may also be Contained in Letters

Certain letters and notes contain words or phrases that none besides the writer and the addressee understand. Similarly, the opening verses of many Surahs host secrets that are understood only by Allaah and His Nabi (sallallaahu-alayhi-wa-sallam). Allaama Baydawi (A.R) mentions, "The statements of the Sahaaba (R.A) indicate that the Huroof Muqatta'aat contain secrets that are known only to those sharing the secret. It is therefore an established fact that the Huroof Muqatta'aat are from among the Mutashaabihaat and their meanings remain unknown to man." {At Taqreerul Haawi fi Halli Tafseerul Baydaawi Pg. 162}

The Opinion of Hadhrat Sufyaan Thowri (A.R) and Others

Hadhrat Sufyaan Thowri (A.R), Allaama Qurtubi (A.R), Hadhrat Aamir Sha'bi (A.R) and other eminent scholars of Islaam have also stated that the Huroof Muqatta'aat contain hidden secrets. {Ibn Katheer}

The Significance of the Huroof Muqatta'aat Cannot be Denied

In the light of what senior Sahaaba (R.A), Mufassireen (A.R) and Ulema (A.R) have stated, the significance of the Huroof Muqatta'aat cannot be denied. It may also be added that, by the principle of "Abjad"[3], the letters of the Huroof Muqatta'aat denote the period of rule, the rise, the fall of every nation and also their periods of grace. {Tafseer Haqqaani Pgs. 11 and 12}

This is the opinion of Allaama Abul Aaliya (A.R). This means that Allaah Ta'aala had fully informed His most beloved Nabi (sallallaahu-alayhi-wa-sallam) about every past and future nation to appear on earth in a secretive manner. Allaama Suhayli (A.R) had calculated the numerical value of all the Huroof Muqatta'aat and stated that perhaps this value reflects the lifespan of the Ummah of Rasulullaah (sallallaahu-alayhi-wa-sallam).

The Arabs, especially the Jews often used the "Abjad" system to arrive at conclusions. In fact, they were actually convinced about the accuracy of the conclusions they arrived at in this manner.

A Word Between Rasulullaah (sallallaahu-alayhi-wa-sallam) and the Jews

It is reported that a Jew by the name of Abu Yaasir bin Akhtab passed by Rasulullaah (sallallaahu-alayhi-wa-sallam) with a few friends. As he passed, he overheard Rasulullaah (sallallaahu-alayhi-wa-sallam) reciting the opening verses of Surah Baqara viz. "Alif Laam Meem. Dhaalikal Kitaabu Laa Rayba Feeh." Abu Yaasir immediately hurried to his brother Huyay bin Akhtab, informing him about the verses. Huyay asked, "Did you hear Muhammad (sallallaahu-alayhi-wa-sallam) reciting this verse?" "Yes," replied Abu Yaasir, "I have just heard it from him." Huyay bin Akhtab then went to Rasulullaah (sallallaahu-alayhi-wa-sallam) accompanied by Ka'b bin Ashraf and a few other prominent Jews.

They asked Rasulullaah (sallallaahu-alayhi-wa-sallam), "Is 'Alif Laam Meem. Dhaalikal Kitaabu Laa Rayba Feeh' also from what has been revealed to you, which you were reciting a short while ago? Tell us the truth in the name of that Being besides Whom there is no other

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[3] The principle of "Abjad" is a rule by which all letters of the Arabic alphabet are represented by a specific number. In this manner, the numerical value of every letter in a word can be added and the sum is taken to represent the entire word itself.

deity!” When Rasulullaah (sallallaahu-alayhi-wa-sallam) replied in the affirmative, Huyay immediately calculated the numerical equivalent of Alif Laam Meem as 71 and then drew Rasulullaah (sallallaahu-alayhi-wa-sallam)’s attention to this calculation by saying, “Allaah Ta'aala has sent many Nabis (A.S) before you but He has never mentioned to any of them how long their Ummahs will survive. It appears as if Allaah has informed you about the lifespan of your Ummah. According to my calculation, your Ummah will only survive for a mere 71 years. Why should anyone be part of such an Ummah?”

Hearing this, Rasulullaah (sallallaahu-alayhi-wa-sallam) smiled. Huyay then asked, “Are there any other words like this?” “Yes,” replied Rasulullaah (sallallaahu-alayhi-wa-sallam) and then recited “Alif Laam Meem Saad.” Adding the numerical equivalent of “Saad” (90) to the sum, Huyay arrived at the number 161. He then said, “The figure is now 161. Therefore, your Ummah will survive for 161 years.”

Huyay then asked, “And are there any other similar words that have been revealed?” Rasulullaah (sallallaahu-alayhi-wa-sallam) said, “Certainly. There is also Alif Laam Meem Raa.” Huyay then added the numerical equivalent of “Raa” (200) to 71, yielding a sum of 271. He then said, “Matters have now grown complicated. I cannot say for sure what the lifespan of your Ummah will be.”

Huyay asked no further questions and left with his companions in this confused state. Abu Yaasir, who was also with them, said, “It is not possible that the total sum of ‘Alif Laam Meem’, ‘Alif Laam Meem Saad’ and ‘Alif Laam Meem Raa’ add up to the lifespan of Muhammad (sallallaahu-alayhi-wa-sallam)’s Ummah?” The others replied, “Our minds are befuddled and we do not feel well.” Ulema state that it was concerning this incident that Allaah revealed the verse: ***“He (Allaah) it was who revealed unto you [O Muhammed (sallallaahu-alayhi-wa-sallam)] the book wherein lies ‘Muhkamaat’ (clear) verses that are the ‘Ummul Kitaab’ and others that are ‘Mutashaabihaat’ (allegorical).” {Surah Aal Imraan, verse 7}.***[4]

Something Worth Thinking About

A point worth thinking about is the fact that Rasulullaah (sallallaahu-alayhi-wa-sallam) listened to what Huyay had to say and smiled, but he did not refute Huyay’s words. He never told Huyay that what he

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[4] See footnote number 1.

was saying was wrong and had no bearing on the truth. Although it will be incorrect to have conviction in the deductions of Huyay, but judging from the fact that Rasulullaah (sallallaahu-alayhi-wa-sallam) did not refute Huyay's analogies, we certainly have scope to say that the Huroof Muqatta'aat do host some concealed secrets and subtleties. Our pious predecessors have all conceded to this fact, as is borne out by their quotations mentioned earlier.

What the Saints have to say about the Huroof Muqatta'aat

Some of our saintly predecessors believe that the Huroof Muqatta'aat conceal the knowledge of Tareeqah[5]. We have no assurance that this is the case, but it is certainly possible. It is these Huroof Muqatta'aat that are the fountainhead of the knowledge that the Ghawth, Abdaal and Aqtaab[6] possess.

Hadhrat Mujaddid Alf Thaani (A.R)

The famous saint of the Indian sub-continent, Hadhrat Mujaddid Alf Thaani (A.R) has clearly stated, "Although the Muhkamaat (clear verses of the Qur'aan) are the "mothers" of the Qur'aan i.e. the core of the Qur'aan, their fruit are the Mutashaabihaat. The Mutashaabihaat are therefore also from among the core aspects of the Qur'aan. The "mothers" are only the means by which the fruits can be realised. Therefore, the essence of the Qur'aan is actually the Mutashaabihaat, while the Muhkamaat are the chafe. It is only the Mutashaabihaat that reveal the true message though their signs and indications. They indicate the reality of the situation at hand. While the Mutashaabihaat are the core essence, the Muhkamaat are the physical appearance. A scholar who is "sound in knowledge[7]" is one who can combine the core with the chafe and the essence with the physical appearance."

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[5] This entails the knowledge necessary for attaining spiritual purification with the aim of gaining proximity to Allaah.

[6] These are ranks among the Soofi orders.

[7] This is a reference to the type of person mentioned in verse 7 of Surah Aal Imraan who understands the purport of the Mutashaabihaat Aayaat.

Hadhrat Mujaddid Alf Thaani (A.R) mentions in the same discourse, "This humble slave used to think initially that those who are 'sound in knowledge' derive nothing else from the Mutashaabihaat except that they believe in them. I also used to regard the interpretations of Ulema and saints as unworthy of explaining the Mutashaabihaat. I could not even imagine the interpretations of the secrets that needed to be concealed. For example, 'Alif Laam Meem' has been interpreted as 'alam', which means 'pain' – referring to the pain that comes from love and attachment. Eventually, through His sheer grace, Allaah Ta'aala revealed a minute part of the interpretations of the Mutashaabihaat to this humble slave and caused a rivulet from a vast ocean to flow into the field of this poor man's capability. It was then that I realised that the Ulema who were 'sound in knowledge' must have understood a great deal about the Mutashaabihaat." {Maktoobaat Rabbaani Vol. 1 Pg. 272}

Mirza Mazhar Jaan Jaana (A.R)

Mirza Mazhar Jaan Jaana (A.R) almost echoed the words of Hadhrat Mujaddid Alf Thaani (A.R) when he said, "Through divine inspiration I saw the Qur'aan as an endless ocean while these letters (Huroof Muqatta'aat) appeared as fountains from which the entire ocean flowed." {Tafseer Mazhari}

This is also the view of Hadhrat Muhaddith Paanipati (A.R). He states, "In my opinion, the Huroof Muqatta'aat are from among the Mutashaabihaat and are secrets shared between Allaah and Rasulullaah (sallallaahu-alayhi-wa-sallam). The common man is unaware of these secrets. The person who has made the Sunnah of Rasulullaah (sallallaahu-alayhi-wa-sallam) his nature will also be aware of the meanings of the Huroof Muqatta'aat."

Hadhrat Abdul Azeez Dabbaagh (A.R)

Hadhrat Abdul Azeez Dabbaagh (A.R) was a great Sufi who possessed Ilm Ladunni[8] and to whom eminent Ulema flocked to learn finer details. Concerning the Huroof Muqatta'aat, he had this to say, "Only two types of persons have knowledge of the signs that appear at the beginning of Surahs. The first is the person who can read the Lawh Mahfoodh and the second is the person who frequents the gatherings

[8] Ilm Ladunni refers to knowledge that Allaah specially grants to people who practise the knowledge they possess.

of saintly men. It is futile for anyone else to ever hope of attaining this knowledge."

Concerning the letter "Saad", he said, "If people had knowledge of the reality of 'Saad', none would ever have the courage to disobey Allaah." {Tabreez Tarjuma Ibreez Pg. 190/1} He states in another part of this book, "In short, amazing meanings have been concealed in the Huroof Muqatta'aat and no intellect can reach unto this." {Pg. 91}

The Huroof Muqatta'aat as Allaah's Names

Some Ulema hold the view that the Huroof Muqatta'aat represent Allaah's names. Tafseer Madaarik (Pg. 21) quotes Hadhrat Abdullaah bin Mas'ood (R.A) saying this. In their discussions of Allaah's names and attributes, Hadhrat Ibn Jareer (A.R), Hadhrat Ibn Mundhir (A.R), Hadhrat Ibn Haatim (A.R) and others have quoted Hadhrat Abdulaah bin Abbaas (R.A) (via an authentic chain of narrators) as saying, "The Huroof Muqatta'aat are Allaah's names."

It has been reported that Hadhrat Ali (R.A) used to cry out in his supplications to Allaah, "O Kaaf Haa Yaa Ayn Saad!" and "O HaaMeem Ayn Seen Qaaf!" It is apparent from this that the Huroof Muqatta'aat are Allaah's names.

Qaadhi Baydaawi (A.R) has reported many opinions from various sources and has also mentioned the view of Muslim philosophers as the tenth opinion. He also prefers the opinion that the Huroof Muqatta'aat are Allaah's names.

Hadhrat Ash'hab reports that he once asked Hadhrat Maalik bin Anas (better known as Imaam Maalik) (A.R) about naming a person Yaaseen. Imaam Maalik (A.R) replied, "It is not suitable in my opinion because Allaah states, 'Yaaseen Wal Qur'aanil Hakeem' i.e. the name (Yaaseen) is such that it is Allaah's own." {Al Itqaan}

Hadhrat Abdulaah bin Abbaas (R.A) has mentioned that Alif Laam Meem is one of Allaah's names. Hadhrat Ibn Jareer (A.R), Hadhrat Ibn Abi Talha (A.R) and others have stated that words like "Alif Laam Meem" "Taa Seen Meem", etc are words whereby an oath is taken. They says that Allaah has taken oaths by these words and they are actually Allaah's names. {Al Itqaan and Ma'aalimut Tanzeel}

Oaths are taken by the Huroof Muqatta'aat only because they must be revered and respected. The reason for their honour is that the words of all the divine scriptures were based on these letters. Although there may be a slight variation in the forms of words in different languages, they are all composed of the same basic sounds (which stem from these letters). All Allaah's names are formed with these letters and they form the basis of the speech of all the Ambiya (Nabis) (A.S). They are also the basis of Allaah's speech being transmitted to us.

Clarification of a Doubt

It may occur to one that all the letters of the alphabet deserve the status and distinction accorded to the Huroof Muqatta'aat (because they all form the basis of transmitting divine revelation). Why have only a few been selected as Huroof Muqatta'aat?

The reply to this is that although all letters of the alphabet do not form the Huroof Muqatta'aat, the letters of the Huroof Muqatta'aat represent all the other letters as well. This is similar to someone saying that he recited "Al Hamdu", meaning that he recited the entire Surah that begins with the words "Al Hamdu" viz. Surah Faatiha. Another reply to this question is that although all the letters of the alphabet are distinguished, those that form the Huroof Muqatta'aat enjoy a relatively higher level of distinction.

The Opinion of Other Ulema Concerning the Huroof Muqatta'aat being Allaah's Names

Many notable men of knowledge hold the view that the Huroof Muqatta'aat certainly represent Allaah's names, but each letter only form part of Allaah's names. They are not Allaah's names as they stand in full individually, but form a complete name when joined to each other.

The Huroof Muqatta'aat as Names of the Qur'aan

There is a group of Mufassireen (A.R) who hold the view that the Huroof Muqatta'aat are not the names of Allaah, but names of the Qur'aan just as "Dhikr" is a name of the Qur'aan. This view is held by the likes of Hadhrat Abdur Razzaaq (A.R) and Hadhrat Ibn Abi Haatim (A.R).

The Huroof Muqatta’aat as Names of Surahs

Other Ulema opine that the Huroof Muqatta’aat are neither the names of Allaah nor of the Qur'aan, but are actually names of Surahs of the Qur'aan. Amongst those who hold this view are Allaama Kashaaf (A.R), Maawardi (A.R), Hadhrat Zaid bin Aslam (A.R), Allaama Abul Qaasim (A.R) and Mahmood bin Umar Zamakhshari (A.R). {Ibn Katheer}

The Gist of a Surah in the Huroof Muqatta’aat

Some Ulema state that the Huroof Muqatta’aat contain the gist and further details of the Surahs that they open.

Although an overview of all the above opinions will not provide a conclusive perspective, it reveals to us that the Huroof Muqatta’aat are filled with secrets. What are these secrets? Allaah, His Nabi (sallallaahu-alayhi-wa-sallam) and those who are “sound in knowledge” know best. For us, there are many other factors besides the Huroof Muqatta’aat that conceal inner secrets.

Four Things that are Concealed even though they Appear Before us

Every person is aware of the fact that everything in the universe is the creation of Allaah. Allaah has granted the knowledge of many things to man and has also kept many things hidden from him. There are many things that are unknown to man despite that fact that they are present before him. Of course, there are also numerous things that will reveal themselves once man makes an attempt to research them.

(1) LAYLATUL QADR

Allaah has created Laylatul Qadr (The Night of Power), which is an extremely important night. It occurs in one of the many nights that we pass and it is inevitable that every living person will pass Laylatul Qadr. However, despite the fact that we have to witness the night itself, we are have no idea whether that night is Laylatul Qadr.

Rasulullaah (sallallaahu-alayhi-wa-sallam) was informed about which night Laylatul Qadr fell on. When he left his house to inform the

Sahaaba (R.A) about the night, he found two persons debating the issue of "Taqdeer" (predestination). Rasulullaah (sallallaahu-alayhi-wa-sallam) became so angry that the colour of his face changed because he had prohibited such futile discussions about Taqdeer. Because of this, Rasulullaah (sallallaahu-alayhi-wa-sallam) was made to forget the date of Laylatul Qadr. He then said, "You people have been deprived of a great blessing because of your dispute."

Majority of the most eminent Ulema mention that Laylatul Qadr is to be found on one of the odd nights of Ramadhaan between the 20th and 29th. By remaining awake the entire night, many have found this night to occur mostly on the 27th night. It is for this reason that Allaah's pious bondsmen prefer to increase their worship on this night. It is not our intention to deliberate on this topic, but merely to elaborate on the fact that Laylatul Qadr is a night that is somewhat known to us, yet unknown, in front of us, yet concealed.

(2) THE SPECIAL TIME ON A FRIDAY

The case of the special time on a Friday when du'aas are accepted is just like that of Laylatul Qadr. Although we know very well that the time is present somewhere between sunrise and sunset every Friday, we cannot pinpoint with certainty the actual time. We cannot say that it will occur so many minutes after a certain hour. We pass a Friday every week of the year and every minute of the 24 hours also passes us by. Despite this fact, we have no knowledge of exactly when this special time is.

(3) THE RANKING OF SAINTS

Some of the various ranks of saints are "Saahib Khidmah", "Qutub", "Abdaal", "Ghawth", etc. The men occupying these ranks fulfil functions necessary for the smooth running of the world's system. They are humans like the rest of us. They live, eat, drink and move about just like we do and there is no specific measure by which they can be distinguished. They are before us all the time but even their friends, neighbours and close family are unaware of their exalted status. They are secrets living among men and it is extremely difficult to identify them unless they reveal their identities to people.

(4) THE "ISM A'ZAM"

The Ism A'zam (The Greatest Name) is one of the names of Allaah. It

is extremely great and is the source of tremendous powers. This name is found in the Qur'aan, which is before our eyes. We recite the Qur'aan daily, teach it, learn it and have even memorised it. The complete thirty parts of the Qur'aan are in our midst, yet we are unable to specify the Ism A'zam. We are aware of Allaah's various names, but none can specify any of these as the Ism A'zam. Many people have lived long lives in search of the Ism A'zam, to no avail. If anyone was successful, it was perhaps one fortunate soul who had managed to find it from among the hundreds of thousand others. Even the previous scriptures speak of the Ism A'zam, the powers of which transcend all imagination.

Securing the throne of Bilqees the queen of Saba was being discussed in the court of Hadhrat Sulaymaan (A.S) when a powerful Jinn offered his services, saying that he will transport the throne to Hadhrat Sulaymaan (A.S) before the gathering disperses. Allaah says in the Qur'aan, **"A giant of the jinn said, 'I shall bring it to you before you stand up from your place. Indeed I am strong and trustworthy for such a task."** {Surah Naml (27), verse 39}

The gathering of Hadhrat Sulaymaan (A.S) lasted several hours because many judicial proceedings took place there. Hadhrat Sulaymaan (A.S) then requested to have the throne in his presence in a shorter time. It was then that a human spoke, whose name was Aasif bin Barkhiyya. His proposal is described in the following words of the Qur'aan, **"The one who possessed knowledge of the Book said, 'I shall bring it to you before you can blink your eye."** {Surah Naml, verse 40}

True to his word, Aasif produced the priceless jewel-encrusted throne of Bilqees within the twinkling of an eye, just as Hadhrat Sulaymaan (A.S) wished. Shah Abdul Qaadir (A.R) and many other Mufassireen have recorded that Aasif knew the Ism A'zam and it was with the aid of the Ism A'zam that he managed to accomplish this startling feat. During the period of Hadhrat Sulaymaan (A.S), the divine scripture present was the Torah. It is therefore understood that the Torah also contained the Ism A'zam.

Huroof Muqatta'aat in the Torah

The Torah was undoubtedly a divine scripture but the Jews corrupted its credibility when they adulterated many of its verses that did not suit their whims. It is now not possible to tell with certainty which

verses are from Allaah and which are not. The same distortion happened with the Injeel (Bible) and the other divine scriptures.

Nevertheless, the Torah does contain seven Huroof Muqatta'aat and the Ism A'zam, as pointed out earlier. A study of the Torah will reveal that it does speak of Allaah's oneness, prophethood, Qiyaamah, retribution and all the other fundamental beliefs. It also makes mention of acts of worship, certain incidents and offers guidance concerning various aspects of life. However, none of these subjects seem to host any secrets. One can only guess that perhaps the Ism A'zam is hidden among the Huroof Muqatta'aat of the Torah. The meanings of the Huroof Muqatta'aat found in the Torah are also a mystery and none knows their interpretation.

The Huroof Muqatta'aat of the Qur'aan and the Ism A'zam

Excluding repetitions, the total number of Huroof Muqatta'aat in the Qur'aan is 14. As we have noticed from the statements of the Sahaaba (R.A), Mufassireen (A.R) and various men of knowledge, the Huroof Muqatta'aat bear certain secrets, the full knowledge of which is known only to Allaah and His Nabi (sallallaahu-alayhi-wa-sallam). It is not possible for others to learn their interpretations by mere reliance on knowledge and intelligence. Of course, if Allaah wishes to bestow His grace on a person and include him in the ranks of those who are "sound in knowledge", the secrets of the Huroof Muqatta'aat will become apparent to him just like any other secret can. It seems that before a person is let in on these secrets, the person is groomed to become so sincere that he is capable of guarding these secrets well. He will not divulge these secrets under any circumstances. This is the procedure with all important secrets, so why not a secret that is Allaah's?

It is common with all of us that we take the greatest precautions to ensure that even our littlest secrets are not divulged. We will only disclose our secrets to people in whom we have total reliance and for whom we have high regard.

The Words of my Honourable Ustaadh Concerning the Huroof Muqatta'aat

My respected Ustaadh Hadhrat Maulana Sayyad Husain Ahmed Madani

(A.R) once related the following incident to us while teaching Bukhari. He said that a person who was poor and who appeared to be of low social standing knew the Ism A'zam. The police once arrested him unnecessarily and began questioning him. When he made it clear that he had knowledge of what they were asking, they started to beat him up. He pleaded with them saying, "I am an innocent man. I do not know what you are talking about. You people are just oppressing a poor man." However, the merciless police relentlessly continued beating him most brutally. Unable to bear the beatings, he fell unconscious several times. Notwithstanding the brutality of the police, he did not use the immense powers of the Ism A'zam to stop them. If he willed, he could have used the Ism A'zam to destroy them in an instant. So he tolerated the incessant beating without disclosing the Ism A'zam.

Such is the integrity of those blessed with knowledge of the Ism A'zam. They possess an astronomical level of tolerance and self-control. Another person would have tortured Allaah's creation after being swept away in the tide of his emotions, merely for personal benefit. Not only would another person torture people, but he would totally annihilate Allaah's creation in retaliation. Allaah would never want His creation to be obliterated merely to satisfy the instincts of an individual.

The Speciality of the Ism A'zam

A glimpse of the powers of the Ism A'zam was displayed in the story of Hadhrat Sulaymaan (A.S) mentioned above. Throne of Bilqees was thousands of kilometres away from Hadhrat Sulaymaan (A.S)'s court and was obviously well guarded as any royal throne would be. Despite all of this, Aasif bun Barkhiyya managed to transport the throne to the presence of Hadhrat Sulaymaan (A.S) within a second.

This incident is not a mere fable or a report from a book of history that cannot be authenticated. This incident is mentioned in the Qur'aan. It is told to us by Allaah Himself and cannot be doubted in the least. The Ism A'zam is something that needs to be kept secret because of its tremendous powers.

The Great Possibility of the Ism A'zam being Concealed in the Huroof Muqatta'aat

The fact that the Ism A'zam was present in the Torah is borne out by the verse, **"The one who possessed knowledge of the Book"**. As already mentioned, the verse refers to Aasif bin Bakhiyya, who knew the Ism A'zam. Besides the Huroof Muqatta'aat contained in the Torah, there does not appear to be any other verses or words that contain the Ism A'zam or that seem to host an unknown meaning. It is only the Huroof Muqatta'aat in the Torah that have unspecified meanings and regarding which nothing conclusive can be said. It therefore seems reasonable to think that the Ism A'zam is hidden among the Huroof Muqatta'aat of the Torah – as Aasif bin Barkhiyya knew.

The same applies to the Qur'aan. After searching, it appears that the Ism A'zam must be contained in the Huroof Muqatta'aat. As we have noticed from the statements of the Sahaaba (R.A), Mufassireen (A.R) and various men of knowledge, the Huroof Muqatta'aat bear certain secrets, the full knowledge of which is known only to Allaah and His Nabi (sallallaahu-alayhi-wa-sallam). It is not possible for others to learn their interpretations. The Ism A'zam is also a grand secret and is most probably concealed among the many secrets of the Huroof Muqatta'aat.

Reference to the Ism A'zam in the Ahadeeth

The Ahadeeth also do not specify exactly what the Ism A'zam is. If Rasulullaah (sallallaahu-alayhi-wa-sallam) has specified the Ism A'zam, there would be no obscurity and uncertainty in the matter. Similarly, there would be no need for searching if Rasulullaah (sallallaahu-alayhi-wa-sallam) had specified the interpretations of the Huroof Muqatta'aat. There would then be no differences of opinion among the Ulema in this regard.

The question of meanings of the Huroof Muqatta'aat is not a question of beliefs, but rather one of deep knowledge and recognition of Allaah. As far as beliefs are concerned, we need only believe that the Huroof Muqatta'aat form part of the Qur'aan and (as letters) they bear the same significance as other letters of the Qur'aan. It is totally wrong to believe (like some people do) that the Huroof Muqatta'aat are foreign to the Qur'aan and do not belong there. Such people are refuting reality and are described in the Qur'aanic verse: **"Do you believe in a part of the Book and reject a part?"** {Surah Baqara (2), verse 84}

Hereunder follow a few Ahadeeth in which Rasulullaah (sallallaahu-alayhi-wa-sallam) made reference to the Ism A'zam.

A narration of Ibn Majah states that Hadhrat Aa'isha (R.A) once respectfully asked Rasulullaah (sallallaahu-alayhi-wa-sallam) to inform her of the Ism A'zam. However, Rasulullaah (sallallaahu-alayhi-wa-sallam) adopted silence. Hadhrat Aa'isha (R.A) then engaged in salaah. After completing her salaah, she supplicated to Allaah thus:

{TRANSLATION: "O Allaah! I supplicate to You Allaah! I supplicate to You The Most Gracious! I supplicate to You The Most Merciful! I supplicate to You by all Your beautiful names, those I have knowledge of and those that I have no knowledge of."

Hearing this du'aa of hers, Rasulullaah (sallallaahu-alayhi-wa-sallam) told Hadhrat Aa'isha (R.A) that the Ism A'zam was included in her du'aa.

In a narration of Tirmidhi, Rasulullaah (sallallaahu-alayhi-wa-sallam) said to Hadhrat Asmaa bint Yazeed (R.A) that the Ism A'zam is contained in the following two verses of the Qur'aan:

{TRANSLATION: **"Your Deity is One besides Whom there is no other deity. He is the Most Gracious, the Most Merciful."**}

2]

{TRANSLATION: **"Allaah! There is none worthy of worship besides him, The Living, the Maintainer."**}

Another hadith of Ibn Majah reports from Hadhrat Abu Umaamah (R.A), who narrates from Rasulullaah (sallallaahu-alayhi-wa-sallam)

that the Ism A'zam is in Surah Baqara, Surah Aal Imraan and Surah TaaHaa. Hadhrat Qaasim (A.R), who reports this narration from Hadhrat Abu Umaamah (R.A) says, "I searched for it in these three Surahs and I believe that it is "Al Hayyul Qayyoom" (The Living, The Maintainer)."

Allaama Fakhrud Deen Raazi (A.R) states that this opinion is dependable because no other name of Allaah better describes Allaah's attribute of being the One Who cares for and nurtures His creation.

Allaama Tabraani (A.R)'s book "Kitaabul Kabeer" reports from Hadhrat Abdulaah bin Abbaas (R.A) that Rasulullaah (sallallaahu-alayhi-wa-sallam) said, "The Ism A'zam with which du'aas are accepted is to be found in the following verse of Surah Aal Imraan:

{TRANSLATION: **"Say, 'O Allah, Owner of sovereignty, You bestow sovereignty to whomsoever You please and snatch away sovereignty from whomsoever You please. You grant honour to whomsoever You please and disgrace whomsoever You please. In Your hand is all good. Verily You are Able to do all things.'"**} [Surah 3, verse 26]

In his treatise entitled "Ad Durrul Munazzam fil Ismil A'zam", Haafidh Jalaalud Deen Suyuti (A.R) (passed away in 911 A.H) quotes numerous views concerning the Ism A'zam. He says, "The second opinion is that the Ism A'zam is among those things that only Allaah has knowledge of and about which He has not informed any of His creation, like Laylatul Qadr, Saa'atul Ijaabah[9] and Salaatul Wusta[10]."

He also states, "The Ism A'zam is the word 'Allaah' because it is a name that is not used for any other being. It is also the primary name from among the Asmaa'ul Husna (Allaah's Most Beautiful Names) and all the other names are attributed to this name. (The word 'Allaah' can never be used as an adjective and may only be described by

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[9] The specific time on the day of Jumu'ah (Friday) when du'aas are accepted.
[10] The "middle salaah" which Allaah has emphasised in verse 238 of Surah Baqara.

adjectives.) In his Tafseer, Ibn Abi Haatim (A.R) narrates from Hasan bin Muhammad bin Sabbaagh (A.R), who narrates from Ismaa'eel bin Ulayya (A.R), who narrates from Ibn Rajaa (A.R) that someone informed him that Hadhrat Jaabir bin Abdullah (R.A) said, 'The Ism A'zam is Allaah. Have you not heard Allaah say:

{TRANSLATION: **"He is Allaah besides Whom there is none worthy of worship. He is the Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful."**}

Ibn Abi Dunya (A.R) narrates in his book "Kitaabud Du'aa" from Is'haaq bin Ismaa'eel (A.R), who narrates from Sufyaan bin Uyayna (A.R), who narrates from Mis'ar (A.R), who narrates that Imaam Sha'bi (A.R) said, 'Allaah's Ism A'zam is Yaa Allaah.'"

Haafidh Suyuti (A.R) also writes in the same book, "Hadhrat Abdullaah bin Abbaas (R.A) narrates that Hadhrat Uthmaan (R.A) once asked Rasulullaah (sallallaahu-alayhi-wa-sallam) about 'Bismillaahir Rahmaanir Raheem'. Rasulullaah (sallallaahu-alayhi-wa-sallam) replied by saying, 'It is a name from among Allaah's names. Between this name of Allaah and Allaah's Great name (Ism A'zam) exists the proximity that exists between the iris of the eye and white of the eye.'"

Allaama Suyuti (A.R) also states, "Dhul Jalaali wal Ikraam is the Ism A'zam. The proof for this is a hadith of Tirmidhi in which Hadhrat Mu'aadh (R.A) narrates that Rasulullaah (sallallaahu-alayhi-wa-sallam) overheard a Sahaabi (R.A) say, 'Yaa Dhal Jalaali wal Ikraam!' Rasulullaah (sallallaahu-alayhi-wa-sallam) said to the Sahaabi (R.A), 'As whatever you wish because your du'aa will certainly be granted.'"

Hadhrat Abdul Qaadir Jaylaani (A.R) has mentioned that "Allaah" is the Ism A'zam. The author of "At Ta'leequs Sabeeh" narrates that Imaam Muhammad (A.R) once asked Imaam Abu Haneefah (A.R), "Which of Allaah's names is the Ism A'zam?" Thereupon Imaam Abu Haneefah (A.R) replied, "Allaah is the Ism A'zam."

Majority of the Ulema are of the opinion that the name "Allaah" is the Ism A'zam. One of the reasons for this is that Allaah is a name representing Allaah's Being, which is used only for Allaah and none else. On the other hand, the other names are descriptive and are used

for others as well.

Some Ulema have quoted the following hadith in support of this opinion. Rasulullaah (sallallaahu-alayhi-wa-sallam) said, "Allaah's Greatest name is the name which, if He is called with it, He will certainly respond and if it is used to beg something from Him, He will certainly grant it." The wording of this hadith indicates that the Ism A'zam is not a fixed name of Allaah. Rather, it is any of Allaah's names by which a person's need is fulfilled. In other words, if a person's need was fulfilled when he supplicated to Allaah using a certain name, then that name will be the Ism A'zam.

Hadhrat Shah Wali'ullaah (A.R) states in his book "Hujjatullahil Baaligha" that the Ism A'zam by virtue of which du'aas are accepted and requests are granted is that beautiful name of Allaah which is most comprehensive, based on praise for Allaah and which is most often used by the angels in the higher heavens.

Rasulullaah (sallallaahu-alayhi-wa-sallam) Knew the Ism A'zam

The mind dares not think that Allaah's most beloved creation Hadhrat Muhammad (sallallaahu-alayhi-wa-sallam) did not have knowledge of the Ism A'zam. Those people who claim that Rasulullaah (sallallaahu-alayhi-wa-sallam) did not know the Ism A'zam are mistaken. If Aasif bin Barkhiyya, who was a courtier of Hadhrat Sulaymaan (A.S) knew the Ism A'zam, how can it be possible that this was unknown to the greatest of creation and the most beloved of Allaah, Rasulullaah (sallallaahu-alayhi-wa-sallam)? Rasulullaah (sallallaahu-alayhi-wa-sallam) definitely knew the Ism A'zam even though he did not specify it to the Sahaaba (R.A) and merely alluded towards it. Not only did Rasulullaah (sallallaahu-alayhi-wa-sallam) know the Ism A'zam but there have been many people who were "sound in knowledge" who also knew the Ism A'zam.

An Interesting Detail Concerning the Ism A'zam

There are various other Aayaat and Ahadeeth that refer to the Ism A'zam. However, it is evident that Rasulullaah (sallallaahu-alayhi-wa-sallam) never pinpointed exactly what the Ism A'zam is in any of these Ahadeeth. He merely stated that the Ism A'zam is to be found in a certain Aayah or du'aa. Once this is understood and we ponder

deeply about the relevant Aayaat and Ahadeeth, we learn that they all contain one or another letter from the Huroof Muqatta'aat. It is most likely that Rasulullaah (sallallaahu-alayhi-wa-sallam) was referring to these letters of the Huroof Muqatta'aat.

The Huroof Muqatta'aat of the Torah

It has already been mentioned that there are seven Huroof Muqatta'aat in the Torah that Allaah gave to Hadhrat Moosa (A.S). The script and pronunciation of Hebrew letters vary from their Arabic counterparts, as can be seen from the following table:

Hebrew Letters	Names of the Hebrew Letters	Arabic Equivalents
	E Leef	♋
	De Leet	⑤
	He	⓪
	Tet	🕛
	Yoodh	⇳
	Pe	[illegible]
	Tasa	[illegible]

With the exception of "Daal" and "Faa", the rest of the Huroof Muqatta'aat used in the Torah are those that are used in the Qur'aan. It is possible that the original Torah had other letters, which assumed the forms of the "Daal" and "Faa" in later years.

A Statement of Sheikh Abdul Azeez (A.R)

Quoting his mentor Sheikh Abdul Azeez Dabbaagh (A.R), Haafidh

Ahmed bin Mubaarak Suljamaasi (A.R) writes the following concerning the Huroof Muqatta'aat:

"Now hear the commentary of "Kaaf Haa Yaa Ayn Saad"[11]. The meanings of each of these letters are different. Although the "Kaaf" is a single letter, its pronunciation consists of the vowel "Alif" in addition to two other separate letters viz. "Kaaf" and "Faa". The meaning of the "Kaaf Maftooh"[12] is "slave". The "Faa Saakin"[13] accentuates the meaning of "Faa Maftooh", the meaning of which is "has no capability". With the accentuation of the "Faa Saakin", the meaning derived is "It is established that the slave (man) is without strength". There is no doubt in this fact.

The original meaning of the "Haa" denotes pure and sublime mercy that has no trace of dirt. The "Yaa" is used to call. The "Ayn" comprises of three letters when pronounced. The first of these is the "Ayn Maftooh" which denotes "leaving". More specifically, it refers to the transition from one condition to another. The "Yaa Saakin" (which is second in the pronunciation of "Ayn") denotes the act of combining and mixing. The "Noon Saakin" (the third letter in the pronunciation) emphasises the meaning of a "Noon Maftooh", which refers to the virtue and good that forms an integral part of something. The emphasis added by the "Noon Saakin" underlines the fact that there is no doubt in this virtue and good.

Finally, the letter "Saad" comprises of two letters in its pronunciation. First is the "Saad Maftooh", which refers to the plains of resurrection. The "Daal Saakin" which follows stresses the meaning of the "Saad" because it is among those letters that point towards something and emphasise the preceding letter. Therefore, "Kaaf Haa Yaa Ayn Saad" is a proclamation from Allaah to all of His creation that the status of Rasulullaah (sallallaahu-alayhi-wa-sallam) is most exalted in Allaah's sight. Furthermore, it is by virtue of Allaah's grace that He has illuminated all lights with the light of Rasulullaah (sallallaahu-alayhi-wa-sallam)."

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[11] The opening verse of Surah Maryam.

[12] i.e. The first letter in the pronunciation of the letter "Kaaf". It is described as "Maftooh" because it is pronounced with a "Fatha" (an Arabic vowel).

[13] Appearing at the end of the pronounced "Kaaf". It is described as "Saakin" because it is pronounced with a "Sukoon".

After explaining certain details, Hadhrat Sheikh Abdul Azeez (A.R) sheds more light on the subject when he says, "This detached letter ("Faa") refers to those special favours and bounties of Allaah that He bestows on Rasulullaah (sallallaahu-alayhi-wa-sallam). The crown on this letter is that is from among the names of Allaah, which is linked to Allaah in a way that is most respectful to Him. It is like how the word "Sultaan" is in Arabic or "Baadsha" in Urdu, both of which refer to a king. Whether the subjects of the kingdom are believers or disbelievers (the Kuffaar), when the king is praised, he is referred to as "Sultaanul Muslimeen" (the king of the Muslims). Respectfully, his title is purged of its link to non-Muslims and he is described as the king of the Muslims - even though he is really the king of Muslims and non-Muslims."

Although the letters "Daal" and "Faa" do not distinctly belong to the Huroof Muqatta'aat, Sheikh Abdul Azeez (A.R) makes it clear in his divinely-guided discourse that these two letters have a close relationship with the Huroof Muqatta'aat.

A Question and its Answer

From the above discussion about the importance of the Huroof Muqatta'aat and the secrets they hold, it has become clear that they also conceal a special name of Allaah which has astounding effects and powers. All these Huroof Muqatta'aat (those that are repeated and the others) are before us and we recite them time and time again. However, despite this fact, we do not seem to have acquired its powers. Why is this so?

The answer to this question is that it is incorrect to assume that any specific letter from the Huroof Muqatta'aat contains the Ism A'zam. It appears that the Ism A'zam is derived from one of the Huroof Muqatta'aat letters in combination with another letter or word e.g. the Ahadeeth mention that the Ism A'zam is found in the words "Al Hayyul Qayyoom", or in the phrase "Yaa Dhal Jalaali wal Ikraam". This means that although these phrases are themselves blessed, they also conceal the Ism A'zam in them i.e. the letters that make up these phrases also form the greater part of the letters that make up the Ism A'zam and are not the Ism A'zam themselves. The Ism A'zam cannot be determined until these letters are not combined with something else. What are the other letters? To find these, we have the endless ocean of letters in the Qur'aan. The crux of the above discussion is

that none can discover the Ism A’zam without Allaah’s special grace.

The Qur'aan is the Fountainhead of all Knowledge

All knowledgeable men are well aware of the fact that the noble Qur'aan is Allaah's speech, which was revealed bit-by-bit to Allaah's most beloved Nabi (sallallaahu-alayhi-wa-sallam). Because Rasulullaah (sallallaahu-alayhi-wa-sallam) was Allaah's final messenger, the Qur'aan contains all the beauties and principles of guidance that will suffice for all of humanity to appear on the surface of this earth. The Qur'aan offers the best guidance to every person irrespective of where he is and in what condition he may be. All the necessary guidelines that govern man's life have been presented in the Qur'aan and it will never have to be altered.

The period in which the Qur'aan was revealed was an important phase in history. It was the period of Rasulullaah (sallallaahu-alayhi-wa-sallam) and the illustrious Sahaaba (R.A). It was during this period that the injunctions of the Qur'aan were implemented and practised in civil life. At the same time, importance was given to the collection of Ahadeeth. Thereafter, the Taabi'een (A.R)[14] devoted their lives to preserve this collection in writing. These great men invested all their efforts in this task with the utmost dedication and self-sacrifice.

The collection of Ahadeeth was a most imperative task. However, despite the immense caution exercised, many narrations passed as Ahadeeth whereas they could were never such and were in fact the results of the deep conniving of the Jews, Christians and Munaafiqeen (hypocrites). With much cunning, they classified these narrations as Ahadeeth with the intention of creating dissention and doubts within the Muslim Ummah. When Allaah raised the wary group of the Muhadditheen, their first task was to purge the collection of Ahadeeth from all such misrepresentation. Exercising great caution, they embarked on the momentous mission of compiling collections of authentic Ahadeeth. These sincere and determined men turned nights into day separating the grain from the chafe. Despite suffering tremendous hardships, they persevered to make this task the mission of their lives. They were successful in their work and devised the

[14] Muslims who saw the Sahaaba (R.A).

fundamental principles of the science of Ahadeeth and Ismaa Rijaal[15]. An immense collection of authentic Ahadeeth were thus compiled. Of course, all praise is for Allaah.

The Inception of Other Sciences

In the ensuing centuries, numerous other sciences developed in the light of the Qur'aan and the Ahadeeth. These included the sciences of Tafseer (commentary of the Qur'aan), Usool Tafseer (the principles of Tafseer), Fiqh (jurisprudence), Usool Fiqh (the principles of jurisprudence), Ilmul Kalaam[16], Tasawwuf[17], the science of Jafar[18], etc.

The Qur'aan as a Cure

Just as the Qur'aan is an unsurpassed means of spiritual enlightenment and reformation, it is also a curative prescription for worldly reasons and physical ailments.

Allaah says in Surah Bani Israa'eel, **"We have revealed such a Qur'aan that is a cure and mercy for mankind."** {Surah 17, verse 82}

In a verse of Surah Saad, Allaah says, **"Say, 'It (the Qur'aan) is a guidance for those who believe, as well as a cure."** {Surah 41, verse 44}

The Qur'aan and Science

The verses of the Qur'aan are extremely comprehensive in their meanings. Those people who have studied the Qur'aan with a scientific eye have never become despondent but have always found something to their taste. There are thousands of indications in the

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[15] This is a science of its own which discusses the personalities of every person who narrated Ahadeeth so that it may be determined whether these narrators were reliable.
[16] The science of proving Islaamic beliefs, dealing particularly with a rebuttal of philosophical beliefs.
[17] The science dealing with spiritual purification and elevation.
[18] The science dealing with the secrets of letters and their uses. A separate chapter is devoted to this subject further in the book.

Qur'aan that reveal ample direction towards future inventions. The Qur'aan has aroused man's instinct to investigate and has invited him to ponder over the phenomena of the universe. The Qur'aan clearly states in Surah Hadeed, **"We have certainly make iron known, in which lies immense destructive powers as well as tremendous benefit for mankind."** {Surah 57, verse 25}

In today's scientific world, the importance of iron cannot be overemphasised and the description of the Qur'aan is realised by all. Both negative and positive aspects of iron can be clearly appreciated when one views the great diversity of inventions ranging from cutting instruments, cars and trains to guns, missiles, tanks and all the frightening armaments of modern-day warfare. Not only is one aware of the diversity of uses, but one experiences these on a daily basis.

The Qur'aan offers Guidance at every Stage of Man's Life

Whether your subject be Fiqh or Usool Fiqh, Aqaa'id or Kalaam, history or geography, Tasawwuf or Jafar, treatment of physical diseases or spiritual ailments, you will certainly find guidance in the Qur'aan. The Qur'aan is a perfect guide in every arena of social and private life on condition that a person refers to it with sincere intentions.

It is our firm belief that the Qur'aan is the fountainhead and source of all religious and worldly sciences. However, it takes a good evaluator to appreciate the worth of any gem. Men proficient in the knowledge of Tasawwuf have discovered many of the Qur'aan's secrets because they have immersed themselves in spiritualism, exerted themselves in spiritual exercises, endured strenuous physical strain and long "chillas"[19].

Allaah says at the end of Surah Ankaboot, **"We shall definitely show Our avenues to those who endure suffering in Our cause."** {Surah 29, verse 69}

Spiritual Treatment

[19] A "chilla" is a period of forty days in which ascetics exert themselves to complete various spiritual exercises.

Our pious predecessors have always resorted to the Qur'aan to treat physical ailments as well. For this, they have selected the most appropriate verses the Qur'aan and, following the direction of divine inspiration, they have rendered an invaluable service by treating Allaah's creation. They were convinced that Allaah's Book was the best guide for attaining success in both worlds. While the Qur'aan is the fountainhead of guidance, it is also the means to acquiring for worldly objectives and the curative prescription for physical ailments. In keeping with this belief, the Qur'aan has already cured innumerable people and will continue to do so until the Day of Qiyaamah.

The Miracle of the Qur'aan

The Qur'aan is an embodiment of miracles and astounding phenomena. However, a large group of Ulema and saints have employed its verses in the treatment of illnesses. They have instated the use of prepared diagrams consisting of Qur'aanic verses, which have proved to be extremely effective. Seeing the effectiveness of these methods, even these distinguished men have been taken aback.

Letters and Numbers

The science of "letters and numbers", the symbols and effects of this science are known only to Allaah's pious "friends". In this science, a desired effect and power is achieved by combining certain letters. This is similar to mixing one, two or more herbs, decocting them and then using the combined product of them all to attain a desired effect or to speed up an effect. This is easily witnessed daily in homeopathic and Greek medical practice. In fact, it will not be wrong to state that these two are indebted to this practise. Just as the essence of herbs and medicines are extracted and enhanced, the essence of letters (viz. their numbers) are also extracted and employed to achieve potent effects.

The Use of Numbers in Diagrams

In the realisation of certain objectives, these pious predecessors have devised various diagrams comprising of numerical equivalents of Qur'aanic verses or the extracted essences of these verses. Using these, they rendered a sterling service to Allaah's creation, keeping in mind the hadith in which Rasulullaah (sallallaahu-alayhi-wa-sallam) said, "The creation are Allaah's family." May Allaah shade their

graves. Aameen.

Qur'aanic Numbers and their Great Effects

After thousands of experiences, the miracle of the Qur'aan has been made evident to Allaah's creation when Qur'aanic verses and their numerical equivalents have had an astounding effect on physical illnesses and on the realisation of many purposes.

The Service of Our Predecessors in the Field of Making Ta'weezaat[20] (Amulets)

Thousands of Ulema and saints have rendered invaluable service to the Ummah by making Ta'weezaat (amulets). The names of great men whose books have become renowned in this field number over many thousands. We will only mention a few here.

The book "Kitaabul Awfaaq" by Hadhrat Imaam Ghazaali (A.R) contains many diagrams. Some contain letters only, others contain numbers only, while there are those that host a combination of letters and numbers.

Of great importance are the books of Imaam Ahmed bin Ali Booni (A.R), which are titled "Shamsul Ma'aarif", "Lataa'iful Awaarif" and "Mamb'ul Usool". By penning these voluminous books, Hadhrat Imaam Ahmed bin Ali Booni (A.R) has truly blessed the Ummah with a great favour. These books contain thousands of diagrams of Ta'weezaat (amulets) that are extremely useful for thousands of needs.

Amongst the other significant books in the field of Ta'weezaat are "Kitaabush Shumoos", "Al Anwaar" and "Kunoozul Asraar" all by Allaama Talismaani (A.R), as well as "Ad Durrun Nazeem fi Khawaasil Qur'aanil Kareem" by Allaama Ibn As'ad Yemeni Shaafi (A.R).

The Practice of Hadhrat Shah Wali'ullaah (A.R) and Other Luminaries

Among the great pious and sincere saints who used letters and numbers to serve the Ummah were the following:

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[20] Ta'weezaat is the plural of Ta'weez (amulet).

- Hadhrat Shah Wali'ullaah Muhaddith Dehlawi (A.R).
- Hadhrat Shah Abdul Ghani (A.R).
- Hadhrat Shah Abdul Azeez (A.R).
- Hadhrat Shah Abdul Qaadir (A.R).
- Hadhrat Maulana Shah Rafee'ud Deen Deobandi (A.R), who migrated to Madinah.
- Hadhrat Maulana Sayyid Asghar Husain Deobandi (A.R).
- Hadhrat Mufti Azeezur Rahmaan Deobandi (A.R).
- Hakeemul Ummah Hadhrat Maulana Ashraf Ali Thanwi (A.R).
- Hadhrat Maulana Sayyid Husain Ahmed Madani (A.R).

Ta'weezaat Comprising of Numbers

Hakeemul Ummah Hadhrat Maulana Ashraf Ali Thanwi (A.R) has mentioned that there is no need to wrap numerical Ta'weezaat in a wax cloth.

Ta'weezaat Comprising of Letters

From ancient times, a numerical equivalent has been fixed for every letter of the Arabic alphabet. In a similar manner, certain letters have been fixed to express specific meanings.

Letters and Numbers

The science of numerology has been in use for thousands of years. It originates from early Greek and Hebrew linguists, who were experts of their respective languages. When the Arabs took an interest in the science of Jafar[21], they devised the 28 letter "Abjad" system as the basis of their numerological practice. The "Abjad" system comprises of eight short words, which contain all the letters of the Arabic alphabet. They are as follows:

While some people have specified meanings for these words, others say that their meanings are insignificant. They maintain that these

[21] See the separate chapter dealing with the science of Jafar.

words have merely been formulated to denote the sequence of the letters in accordance to their numerical values.

Some researchers are of the opinion that these eight words are the names of Ibn Murrah's eight sons. It was Ibn Murrah who introduced the methodology of numerology to the Arab world. It has also been mentioned that the science of numerology was revealed to Hadhrat Moosa (A.S). It is because of this that six words of the eight "Abjad" words are found in the sixth and seventh parts of the Torah's laws.

There are 23 letters in the Hebrew alphabet. The Bani Israa'eel used the following numerological system comprising of all their letters.

The Letters of the Qur'aan

28 letters are used to make up the Qur'aan. These are:

The collective numerical equivalent of all these letters is 5995. Of the 28 Arabic alphabets, half (i.e. 14) are used as Huroof Muqatta'aat. These 14 letters are:

These letters are termed "Huroof Nooraani" ("Letters of Celestial Light"). The combination of these letters are:

The numerical equivalents of the "Huroof Nooraani" range from one to one hundred. The letter with the lowest numerical value is the "Alif" (having the numerical value of 1). The letter with the highest numerical value among these is "Qaaf" (having the value of 100). The effect of the number 100 in numerology is equal to 1. Therefore, the "Huroof Nooraani" begin with one and end with one, signifying unity.

The Various Combinations of the "Huroof Nooraani"

The 14 "Huroof Nooraani" are combined in various manners and are repeated at the beginning of 29 Surahs of the Qur'aan. These can be seen in the following diagram:

NOTE: Although the Huroof Muqatta'aat appear in these combinations of two or more letters and adjoin each other in their script, they are pronounced as separate letters when recited. It is because of their separate pronunciation that they are referred to as Huroof Muqatta'aat i.e. "Detached Letters".

The Number of Huroof Nooraani in the Huroof Muqatta'aat

1. The letter "Alif" (♋) appears 13 times.
2. The letter "Laam" (⬇) appears 13 times.
3. The letters "HaaMeem" appear 17 times.
4. The letter "Raa" (⑨) appears 6 times.
5. The letter "Haa" (🡐) appears 2 times.
6. The letter "Yaa" (⇨) appears 2 times.
7. The letter "Ayn" (⮯) appears 2 times.
8. The letter "Saad" (♌) appears 3 times.
9. The letter "Taa" (🕛) appears 4 times.
10. The letter "Seen" (❺) appears 5 times.
11. The letter "Qaaf" (⌫) appears 2 times.
12. The letter "Noon" (⭸) appears 1 time.
13. The letter "Haa" (⓪) appears 7 times.

The 29 Surahs Containing the Huroof Muqatta'aat

No.	Huroof Muqatta'aat	Surah	Para
1.	Alif Laam Meem	Surah Baqara	1
2.	Alif Laam Meem	Surah Aal Imraan	3
3.	Alif Laam Meem Saad	Surah A'raaf	9
4.	Alif Laam Raa	Surah Yunus	11
5.	Alif Laam Raa	Surah Hood	11
6.	Alif Laam Raa	Surah Yusuf	12
7.	Alif Laam Meem Raa	Surah Ra'd	13
8.	Alif Laam Raa	Surah Ibraaheem	13
9.	Alif Laam Raa	Surah Hijr	13
10.	Kaaf Haa Yaa Ayn Saad	Surah Maryam	16
11.	Taa Haa	Surah TaaHaa	16
12.	Taa Seen Meem	Surah Shu'araa	19
13.	Taa Seen	Surah Naml	19
14.	Taa Seen Meem	Surah Qasas	20
15.	Alif Laam Meem	Surah Ankaboot	20
16.	Alif Laam Meem	Surah Room	21
17.	Alif Laam Meem	Surah Luqmaan	21
18.	Alif Laam Meem	Surah Sajdah	21
19.	Yaa Seen	Surah Yaaseen	22
20.	Saad	Surah Saad	23
21.	Haa Meem	Surah Mu'min	24
22.	Haa Meem	Surah HaaMeem Sajdah	24
23.	Haa Meem Ayn Seen Qaaf	Surah Shuraa	25
24.	Haa Meem	Surah Zukhruf	25
25.	Haa Meem	Surah Dukhaan	25
26.	Haa Meem	Surah Jaathiya	25
27.	Haa Meem	Surah Ahqaaf	26
28.	Qaaf	Surah Qaaf	26
29.	Noon	Surah Noon	29

The Spiritual Benefits of the Huroof Muqatta'aat

It has already been mentioned that according to the majority of Mufassireen, the Huroof Muqatta'aat are among Allaah's secrets. It has also been mentioned that some Ulema are of the opinion that these letters are the Ism A'zam, while others maintain that the Ism A'zam is concealed within them. These Ulema have also stated many astounding attributes of the Huroof Muqatta'aat.

Some have advised that all the Huroof Muqatta'aat be memorised and recited regularly when at home and on journey. This, they say, will secure protection for a person from all calamities. Others have enumerated countless benefits for writing the Huroof Muqatta'aat and keeping the writing with one. There were those Ulema who converted the Huroof Muqatta'aat to their numerical equivalents and have compiled these into a diagram, stating great virtues of this. Some of our predecessors have compiled the Huroof Muqatta'aat themselves into a diagram, emphasising the benefits of this as well.

Not only did these great men render a great service to Allaah's creation with the aid of these letters and numbers, but they also discussed each combination of Huroof Muqatta'aat separately. Experience has shown that the letters that make up the Huroof Muqatta'aat also have certain effects themselves.

We will now discuss the effects of each set of Huroof Muqatta'aat separately. Thereafter, we will discuss the effects of the combination of all these.

"Alif Laam Meem"

Effect: Extensive experience has shown that this Ta'weez (amulet) is effective for:

- Enhancing one's knowledge.

- Furthering one's recognition of Allaah
- Improving one's memory.

The above diagram should be drawn on a China plate using musk, Saffron and rose water. It must be written after the Fajr salaah on a Thursday, Friday and Saturday. The person for whose benefit it is intended should fast on these three days. On each day he should break his fast with Zamzam water in a plate with this Ta'weez. Insha Allaah, he will attain innumerable benefits.

"Alif Laam Meem Saad"

Effect: Allaama Sayfi (A.R) has written in his book "Hirzul Imsaan" that when the zodiac rises, the following Ta'weez of "Alif Laam Meem Saad" should be engraved on a silver disc weighing one "tola" (approximately 11,664g). This should be wrapped in a yellow silk cloth and smoked with saffron water and "gugal"[22]. This should then be worn on the left arm before presenting oneself before a ruler. The ruler will be compassionate and treat one with respect and honour. The Ta'weez is as follows:

♌	↓	⬇	♋
↓	♋	♌	↓
↓	♋	↓	♌
↓	♌	♋	⬇

"Alif Laam Raa" and "Alif Laam Meem Raa"

[22] A fragrant gum resin.

Effect: This Ta'weez (amulet) accords the wearer a high rank and dignity among creation.

Method: When the moon passes the Scorpio constellation, the above diagram should be written with rose water and saffron water, and then wrapped in wax cloth. This should then be placed in one's hat or turban. This is an accomplished Ta'weez and has a powerful effect.

NOTE: The moon passes the constellation of Scorpio every month. The time may be determined from any reliable calendar.

"Kaaf Haa Yaa Ayn Saad"

ஐ	➩	⇳	⬇	➴
➴	ஐ	➩	⇳	⬇
⬇	➴	ஐ	➩	⇳
⇳	⬇	➴	ஐ	➩
➩	⇳	⬇	➴	ஐ

Effect: Imaam Booni (A.R) writes in his book "Shamsul Ma'aarif" that the above Ta'weez is extremely effective for:

- Winning love.
- Gaining public acceptance.

He states that this Ta'weez must be written on a piece of yellow silk when Jupiter rises. This Ta'weez is then to be kept on a person.

The following Ta'weez bearing the numerical value of "Kaaf Haa Yaa Ayn Saad" may be used to attain love and to win others over. It has been successfully tested on numerous occasions.

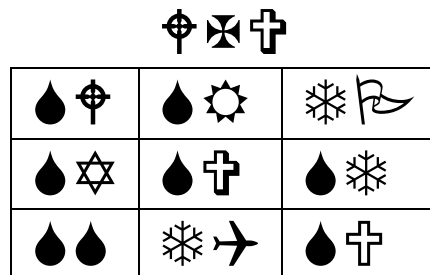
✞✞	✞✈	✞✠
✞⌖	✞✞	✞💧
✞☼	✞✡	✞❄

“Taa Haa”

In his book “Durru Nazeem fi Khawaasi Qur'aanil Azeem”, Allaama Ibn Asad Shaafi (A.R) mentions many special effects of Taa Haa. He says that the following diagram of Taa Haa should be engraved on a gold disc when the sun rises:

This Ta’weez is effective to combat black magic and evil spirits. It also secures protection from enemies, wins love, wins others over and attracts help from the unseen.

“Taa Seen Meem” (an effective Ta’weez to subjugate the creation)

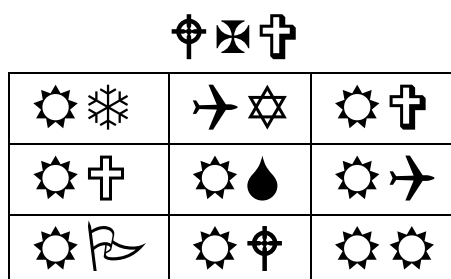
If the letters are engraved on carnelian[23] and kept on one’s person, it will prove extremely effective in captivating the admiration of all creation. One will then be honoured and respected by everyone.

The above Ta’weez of Taa Seen Meem is matchless in warding off black magic and winning over one’s beloved. It should be written with rose and saffron water and kept on one’s person.

“Taa Seen” (a wonderful Ta’weez to win over one’s beloved and to ward off black magic)

[23] A translucent form of the silica (SiO_2) mineral chalcedony, which is a variety of quartz. Carnelian ranges in color from yellow to a deep red. The finest specimens come from Brazil, India, and Arabia.

Effect: If the beginning verses of Surah Naml up to the word “Al Mubeen” (at the end of verse 16) is written with rose and saffron water, placed in water and then water is drunk by a person suffering from the effects of black magic, he will be cured. Even an insane person will be cured of insanity if he drinks the water for a few days.

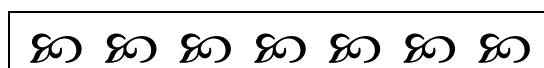
⌖✠✞

☼❄	✈✡	☼✞
☼✝	☼💧	☼✈
☼🏳	☼⌖	☼☼

The above Ta’weez (amulet) is extremely effective for crying children and stubborn children. It is also effective against black magic. If this Ta’weez is kept around the neck of a man or woman desirous of getting married, they will soon be betrothed. It should be wrapped in a green cloth and worn around the neck or tied on the arm.

“Yaa Seen”

If the phrase “Yaaseen” is written in the above manner with rose and saffron water, placed in water and then the water drunk every day, one’s memory will improve. In addition to this, one will begin to recognise Allaah, become beloved to all of creation, become overpowering in speech, get rid of worries and sorrow and enjoy blessings in one’s wealth.

“Saad”

ঌ ঌ ঌ ঌ ঌ ঌ ঌ

If the above Ta’weez is kept on one’s person, one will remain safe and protected. One will also be safe from Jinn and all other evil spirits. If a woman keeps it around her neck, she will have fortunate children. This Ta’weez also secures blessings in everyday matters.

“Haa Meem”

“Haa Meem” appears at the beginning of seven Surahs. Allaah has attached special importance to the number seven e.g. there are seven heavens, seven layers of the earth, etc. In fact, the Kalimah also comprises of seven words viz.

(7)	(6)	(5)	(4)	(3)	(2)	(1)

“Haa Meem” in the Seven Surahs

No.	First Verse	Name of Surah	Para
1.		Mu'min	24
2.		HaaMeem Sajdah	24
3.		Shura	25
4.		Zukhruf	25
5.		Dukhaan	25
6.		Jaathiya	25
7.		Ahqaaf	26

The Way to Escape the Fire of Jahannam

Hakeemul Ummah Hadhrat Maulana Ashraf Ali Thanwi (A.R) writes in his book “A’maalul Qur'aan” that all seven doors of Jahannam will be closed for the person who recites all the seven “Haa Meem” with the corresponding verses of the Qur'aan as listed above.

The sum of the numerical equivalents of the above verses is 8852. The diagram to represent it is as follows:

☼✡✞☼	☼✡❄✞	☼✡✞❄
☼✡✞💧	☼✡✞✈	☼✡❄✠
☼✡❄⊕	☼✡✞✞	☼✡✞🏳

Effect: The above Ta'weez which represents the seven "HaaMeem" with their relevant verses is extremely effective for the following:

- Winning someone's love.
- Gaining influence over others.
- Securing protection from calamities.
- Protection from black magic.
- Cure from illnesses.

This Ta'weez should be written with rose and saffron water, sewn in green cloth and worn on the right arm.

6.

NOTE: Mufassireen have stated that it is not necessary that a combination of Huroof Muqatta'aat appearing at the beginning of one Surah should have the same meaning as the same letters when they appear in another Surah. It is for this reason that we have written the various "HaaMeem" in the above diagram using different scripts so that someone writing the above Ta'weez may know which "HaaMeem" he is writing. The following table indicates which script is used for each "HaaMeem".

No.	Script	Surah	Para
1.		Mu'min	24
2.		HaaMeem Sajdah	24
3.		Shura	25
4.		Zukhruf	25
5.		Jaathiya	25
6.		Dukhaan	25

No.	Script	Surah	Para
7.		Ahqaaf	26

<u>Effect:</u> This Ta'weez is effective for:

- Gaining influence over one or many.
- Removing difficulties.
- Success in court proceedings.
- Curing illnesses.
- Protection from black magic.
- Protection from evil spirits.
- It is a priceless boon in removing obstacles in one's business and causing the business to flourish.
- One will be saved from the evil of an unjust ruler if it is worn before entering his presence. In fact, it will cause the ruler to honour one.

The Huroof Muqatta'aat

The Huroof Muqatta'aat are 29 in number and they appear at the beginning of 29 Surahs of the Qur'aan. Excluding those that are repeated, they number 14 in total. These 14 are:

Books dealing with the writing of Ta'weezaat mention numerous benefits and specialities of these letters. Refer also to the book of Hakeemul Ummah Hadhrat Maulana Ashraf Ali Thanwi (A.R), entitled "Khawaas Huroof Muqatta'aat".

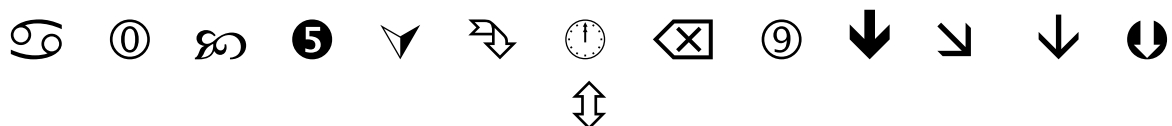
Effect: These letters should be engraved on the top of a silver ring on a Thursday when there is the new moon of Rajab. When this is worn, it will be effective for the following:

- The wearer will be protected from all types of fears.
- If one wears it when appearing before a ruler, he will be shown honour and will be successful in his quest.
- If the wearer passes his hand over the head of an angry person, the person's anger will be cooled.
- If this disc is placed in rainwater at night and the water drunk in the morning, one's memory will improve.
- If an unemployed person wears it, it will become easy for him to find employment.
- If an epileptic has to wear it, he will soon be cured. {A'maale Qur'aan}

An Explanation of the Huroof Muqatta'aat

Hakeemul Ummah Hadhrat Maulana Ashraf Ali Thanwi (A.R) quotes

Hadhrat Imaam Yaafi'ee (A.R) as saying that the letters contained in

are the following:

These letters are termed as the "Huroof Nooraani". Each of these letters are linked to one of Allaah's names as depicted by the following table:

Letter	Name/s of Allaah linked to the letter
♋	
⓪	
♌	
❺	
➣	
➬	
🕛	
⌫	
⑨	
🡇	
⭸	
🡣	
⮋	
⇳	

{A'maale Qur'aan}

The Huroof Nooraani

The Aamileen[24] attach unusual significance to those letters of the Arabic alphabet that Allaah has chosen to form the Huroof Muqatta'aat. It is for this reason that they are referred to as Huroof Nooraani (meaning "Letters of Celestial Light"). Our predecessors used these letters to accomplish various objectives and their success led them to believe that these letters also have special effects. The sum of the numerical equivalents of the Huroof Nooraani is 693 as represented by the following diagram:

☼💧☼	☼☼✙	☼💧❄
☼💧💧	☼💧✈	☼☼✡
☼☼✠	☼💧✞	☼💧⚐

<u>Effect:</u> By keeping this Ta'weez on one's person, the following effects will be enjoyed:

- One will experience blessings and progress in one's occupation.
- One will overcome one's enemies.
- One will be protected from all calamities.

- Hakeemul Ummah Hadhrat Maulana Ashraf Ali Thanwi (A.R) states that if one writes down all the Huroof Nooraani and keeps the paper on one's farm in one's house or with any of one's possessions, these will remain safe from all calamities.
- One will be victorious over one's enemy if one constantly recites:

<u>Additional Effects of the Above Ta'weez:</u>

- One's needs will be fulfilled by keeping it on one's person.
- One will be protected from one's enemy, thieves, snakes, scorpions and wild animals.

- A traveller will return safe and sound if he constantly recites these letters.

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[24] Aamileen is the plural of Aamil. Aamileen are people who make Ta'weezaat to assist others especially to combat the effects of black magic and evil spirits.

- When the slave of a saint suffered from severe epilepsy, he recited the following in her ears:

Thereafter, she was completely cured and never suffered again. {A'maale Qur'aan}

An Excellent Remedy for Headaches

Allaama Dayrabi (A.R) has prescribed that the following Aayaat of the Qur'aan be recited thrice as the reciter passes his hand over the aching head and blows on it each time a recitation is completed. The Aayaat are:

{Mujarrabaat Dayrabi}

An Excellent Formula for Love and Reconciliation

Effect: If a couple are disunited or two parties are in conflict, the above should be recited and then the reciter should blow on some sweet food. This food should then be fed to those at odds. It will be noticed that love will grow between them and they will be reconciled.

The Cure for Toothache

The author of "Durrun Nazeem" as well as Hakeemul Ummah Hadhrat Maulana Ashraf Ali Thanwi (A.R) record that a man in Basra practised

a cure for toothaches but was too miserly to reveal it to anyone. When he was on his deathbed, he called for an inkpot and pen and wrote down the following incantation, thus revealing the cure:

The Solution to Countless Problems

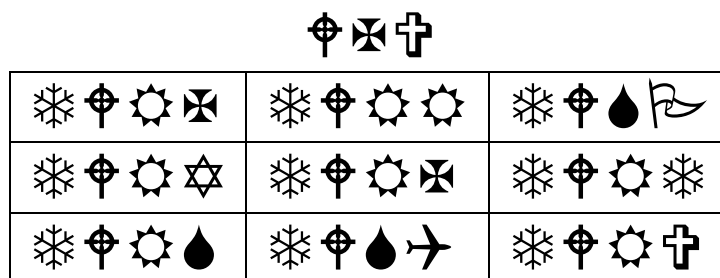
Sheikh Sharfud Deen Booni (A.R) writes that after the Isha salaah on the fourteenth night of any month, the Aayaat mentioned below should be written with rose and saffron water on the pellicle of a deer. It should then be placed in a hollow reed, the mouth of which should be sealed with the wax of a new honeycomb. This must then be sewn into a leather covering and worn on the right arm. The effect of this is:

- Courage will dominate one’s heart. All fear of enemies will be dispelled and one’s enemy will stand in awe of one.
- One will be well accepted by all.
- One will be cured of the effects of black magic, witchcraft, Jinn and evil spirits.
- One’s debts will become easy to settle.
- One’s worries will be alleviated.
- A traveller with this Ta’weez will return home safely.
- If one wants to get married, marriage will be made easy.
- If placed in one’s business, trade will be extremely profitable.
- If it is hung around a child’s neck, the child will be safeguarded from all calamities. {A’maale Qur'aani}

The Aayaat are:

The sum total of all these Qur'aanic verses is 141880, which is represented by the following diagram:

🕈✠🕆

❄🕈☼✠	❄🕈☼☼	❄🕈💧🏳
❄🕈☼✡	❄🕈☼✠	❄🕈☼❄
❄🕈☼💧	❄🕈💧✈	❄🕈☼🕆

<u>Effect:</u> The above Ta'weez has the same effect as that of the Aayaat mentioned above. This is an extremely well used Ta'weez to secure protection against black magic and evil spirits.

This Ta'weez has a wonderful magnetic effect when it is engraved on a gold disc or on a gold or silver ring during the month of Ramadhaan. It is then extremely effective for the following:

- It will soften the hearts of rulers and officials.
- If the wearer is a ruler or an official, he will be stable and strong in his post.
- Enemies and antagonists will be unsuccessful in their plots.
- The road to progress will be levelled.
- One will experience ease in all adversities.
- People will have love for one in their hearts.
- In a word, this Ta'weez has great powers of attracting people to one.

The Du'aa of Hadhrat Khidr (A.S)

Hadhrat Ali (R.A) states that he met Hadhrat Khidr (A.S) a day before the battle of Badr. When Hadhrat Ali (R.A) asked him for a du'aa to make so that victory be theirs, Hadhrat Khidr (A.S) taught him the

following du’aa:

{Shamsul Ma’aarif}

The Du’aa of Hadhrat Ali (R.A)

Whenever Hadhrat Ali (R.A) used to make du’aa to Allaah, he would say:

He would say that the person who makes du’aa after using these words will Insha Allaah certainly have his supplications fulfilled. {Ibid}

Effect: To cool the anger of a ruler and to soften his heart, the above words should be recited in the following manner. First recite “Bismillaah” thrice. Thereafter, close a finger of the right hand every time you recite a letter of . Do the same as you recite each letter of . Then open every closed finger of the left hand as you recite a letter of . Thereafter, look at the ruler and blow towards him. Insha Allaah, he will behave compassionately towards one. {A’maale Qur'aani}

The Invocation of Rasulullaah (sallallaahu-alayhi-wa-sallam) during Times of Adversity

Some Mufassireen state that when the verse

was revealed, Rasulullaah (sallallaahu-alayhi-wa-sallam) used to recite it regularly whenever he encountered any difficulty.

Driving Evil Spirits and Jinn away

Hakeemul Ummah Hadhrat Maulana Ashraf Ali Thanwi (A.R) relates from Imaam Ghazaali (A.R) that the slave woman of a saint sat down to urinate one night when she fell unconscious with the effect of an evil spirit. When the saint recited the following words beside her, she was immediately revived:

{A'maale Qur'aani}

NOTE: Imaam Ahmed bin Ali Booni (A.R) has also narrated this incident in his book "Shamsul Ma'aarif".

Hakeemul Ummah Hadhrat Maulana Ashraf Ali Thanwi (A.R) has also mentioned another method of recovering from the effects of Jinn and evil spirits. Although this is not related to the Huroof Muqatta'aat, it is mentioned here because it has a bearing on evil spirits and Jinn.

A Formula to Destroy Jinn and Evil Spirits

Ibn Qutayba (A.R) relates that a person travelled to Basra on business. When he searched for a house to rent, all he could find was a house in which spiders had already spun their webs. When he approached the owner to rent it to him, the owner said, "I can rent it to you, but remember! There is a large Jinn living there and he kills anyone who takes up residence there." The traveller replied, "Rent the house to me. Allaah is the Master after all."

Consequently, the person allowed him to rent the house and he began to live in it. When night came, he was confronted by a pitch-black person from whose eyes flames seemed to dart. The traveller started to recite Aayatul Kursi. As he did so, the Jinn also started reciting Aayatul Kursi. However, when the traveller reached the last part of Aayatul Kursi i.e. the Jinn was unable to recite this and burnt.

When the man awoke the next morning, he noticed signs of

burning and found ashes on the spot. He then heard a voice telling him, "You have burnt the Jinn." When he asked what it was that caused the Jinn to burn, the voice recited the last portion of Aayatul Kursi and added, "The Jinn was burnt by these words."

NOTE: Aayatul Kursi has proven to be an extremely effective protection against black magic and evil spirits. Durood Shareef should be recited before and after Aayatul Kursi before blowing on oneself. Insha Allaah, Allaah will then grant one complete protection.

The Aayatul Kursi Ta'weez

❄✞✞✠	❄✞✞💧	❄✞✝🏳
❄✞✞✡	❄✞✞⌖	❄✞✞✞
❄✞✞❄	❄✞✝✈	❄✞✞✝

Effect: The above Ta'weez is tried and tested to be effective for:

- Protection against black magic.
- Protection against evil spirits.
- Curing illnesses.
- Gaining victory over one's enemies.
- Victory in court cases.
- Profitability in one's business.

I have personally experienced the effectiveness of this Ta'weez and prescribe it often.

Other Uses: If this Ta'weez is written on a silver disc when Jupiter appears in the sky, it will be useful for the following:

- If worn around the neck, one will be safeguarded against all types of calamities.
- If hung in one's house during an epidemic, the household will be safeguarded against any misfortunes.
- By wearing it around the neck. People can be cured from hectic fever, tuberculosis, palpitation of the heart, and insanity.
- One will also be cured from the effects of Jinn, evil spirits and black magic with the blessings of this Ta'weez.

The Basic Principles of Amaliyaat[25]

A teacher is necessary to teach any subject. We need teachers to learn every subject and branch of knowledge in the world. There are thousands of subjects and sciences in the world and there are thousands of books on each one. Commentaries of many of these books as well as footnotes have also been written so that these books may be understood properly. Terminologies have been explained, difficult words have been elucidated and summaries have also been compiled. In brief, every subject has been simplified to such an extent that a person can progress quite far if he desires to study the subject by merely referring to the books. However, even after grasping all of this, the need for a teacher still does not perish. The need for teaching is inescapable.

As research continues in every field, the need for explanations and clarification is constantly growing. The number of teachers and classrooms are also increasing proportionately.

The Need for a Guide in the Field of Tasawwuf[26]

We have an enormous collection of literature dealing with the science of Tasawwuf and spiritualism. Great contributors to this are eminent saints like Hadhrat Shah Abdul Qaadir Jaylaani (A.R), Imaam Ghazaali (A.R), Hadhrat Shah Muhaddith Dehlawi (A.R) and Hakeemul Ummah Hadhrat Maulana Ashraf Ali Thanwi (A.R). These illustrious souls have collected a substantial amount of material to reform the Muslim Ummah and guide them to salvation. However, despite this large treasure of books, the need for a spiritual mentor is till of paramount importance to purify one's soul.

By the same token, a person cannot normally become an Aaalim by merely studying from books. To graduate as an Aalim, one has to sit in a classroom and learn directly from an Ustaadh (teacher). One will

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[25] This is the science dealing with the making of Ta'weezaat to assist others, especially to combat the effects of black magic and evil spirits. A person practising in this field is called an Aamil, the plural of which is Aamileen.

[26] The science dealing with spiritual purification and elevation.

require dedication to studies, service and respect to one’s Asaatidha (plural of Ustaadh) and their spiritual effulgence. It is only after this that one will benefit from the books and commentaries.

Can a Person become an Aamil without an Ustaadh?

Our pious predecessors have accomplished great feats in the field of Amaliyaat and have left a treasure of literature dealing with the subject. However, the direction of a good Ustaadh is needed for one to benefit from these books. Reciting the incantations and spending forty days in spiritual exercises without the guidance of an Ustaadh is fraught with dangers.

The Tradition of our Predecessors with regard to Acquiring Permission to Practise

It has always been the tradition among our pious predecessors that if a person wished to impart his knowledge in a particular field, he required the formal permission (authorisation) of his tutor even though he may have studied the subject from beginning to end. Similarly, anyone may pledge his allegiance to a spiritual mentor to receive guidance from him. However, none may guide others through the stages of spiritual development without the express permission of his Sheikh (spiritual mentor). Once he has acquired his Sheikh’s permission, he will be referred to as a “Majaaz” or a “Khalifa” and will be at liberty to act as a guide to others.

What is the Need for Permission after Completing One’s Studies?

It is also a manifestation of Allaah’s great powers that He has granted different capabilities to every person. Depending on a person’s natural abilities and preferences, some will become Peers (spiritual guides), others will become doctors, many will pursue careers in artisanship, while thousand of others will seek their destinies in thousands of other fields. Among these people there are also many who truly have the ability to treat spiritual maladies and to become Aamileen. It is up to the Ustaadh to evaluate the abilities of the person seeking permission to practise.

The Ustaadh has to test the trustworthiness and honesty of the person and try to determine whether the person possess the

attributes of contentment and independence. If the person possesses certain necessary attributes, he may be conferred permission even without asking. On the other hand, if he is not suitable, his request may well be rejected because a person who has ulterior motives and does not have the welfare of the Ummah at heart will ultimately bring disrepute to the vocation. In addition to this, he will not even exert himself in the field because there are many treatments that require intensive spiritual exercises, periods of seclusion and self-restraint. Such a person will pay no heed to certain exceptionally effective practices because his attention is only focussed on acquiring personal benefit irrespective of whether the means are permissible or not.

The Structure of Old Madrasahs and Khaanqaas and their Atmosphere of Knowledge and Allaah-Consciousness

Our pious predecessors had established Madrasahs to preserve and fortify our Deen. To ensure that even people's practical lives are cast in an Islaamic mould, they established Khaanqaas where a spiritual mentor would reform and cleanse people's souls with Dhikr and certain special routine recitations. So that people recognised Allaah, they were put through spiritual exercises and were even required to spend periods of forty days in seclusion if it was deemed necessary.

When students graduated from the Madrasahs, they were advised to attend a Khaanqa so that they could be trained to use the knowledge of prophethood they bore. At the Khanqaas the Nafs (spiritual self) was scrubbed until the "Nafs Ammaara"[27] became "Nafs Mutma'inna"[28]. The true Deen that is left with us today has reached us through the efforts of these great men.

The Sad Truth

It is regrettable to note that Khanqaas are now deserted as if there exists no need for them. Although there are now many more institutions of Deen and the role of students is ten or twenty times

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[27] A phase of the Nafs when it constantly commands a person to perpetrate evil.

[28] The phase of a Nafs when it has been thoroughly cleansed and can be assured of salvation.

more than it was in the past, the spirit of knowledge is gradually dwindling. It is now the era of materialism and egotistical behaviour. It will not be wrong to say that the world is now bereft of spiritualism. Although there are still many sincere Ulema in our midst who can effectively treat spiritual maladies, one has to admit that their numbers are ever on the decrease.

The Lamentable State of Amaliyaat and Spiritual Treatment

The science of Amaliyaat was closely associated with the Khanqaas in the past and an Aamil would not take any step without the approval of his Sheikh. However, it is tragic to say that the new generation of Aamileen see no reason for this "labour". Nowadays, everyone wants a free rein and see no necessity for an Ustaadh. Every person has now become his own Ustaadh. As a result, when a person feels like it, he becomes a self-styled Aamil without learning from an Ustaadh and without enduring the hardships that accompany the discipline. Neither do they spend the forty-day periods of spiritual exercise, nor do they see the need to.

A Mockery of Amaliyaat

Matters have deteriorated to such an extent that people who are not even acquainted of the basics of the subject of Amaliyaat regard themselves as Aamileen. To popularise themselves, such people compile a booklet of a few Ta'weezaat, which they copy from somewhere and then permit the general public to make Ta'weezaat. Not only have they no authority to permit others, but they do not even understand the concept of giving authorisation.

There is No Concept like "General Permission"

As you have understood from the foregoing discussion, the term "ijaazat" (permission/authorisation) is a special term in the terminology of our forebears. The term "general permission" has never existed in their terminology at any stage. The only permission that they granted was special permission, meaning that they would grant permission to a student who possessed the necessary qualifications. In this manner, the student was linked to the chain of knowledge that leads directly to Rasulullaah (sallallaahu-alayhi-wa-sallam). In this manner, the effect of the student's treatment will be

strengthened by the potency of all the saints forming the chain.

A Unparalleled Prescription

We have already mentioned that our pious predecessors staunchly believe that the Qur'aan as the fountainhead of guidance in religious and mundane matters. The verses of Allaah's Book guides us in all aspects of our lives and a person will never be deprived of the Qur'aan's blessings if he sincerely searches the Qur'aan for guidance. Just as the Qur'aan is an unparalleled prescription for guidance, spiritual elevation and reformation, it is also an unparalleled prescription to fulfil all needs and to cure one of physical illnesses.

Allaah has revealed the Qur'aan for man's benefit. It is a guidance, a light, a mercy and a curative prescription. It contains the good of both worlds. It is the individual's choice if he only wishes to take a few drops of water from the ocean, because the ocean is prepared to give in abundance.

The Foundation of the Science of Amaliyaat

The science of Amaliyaat is based on the Surahs and Aayaat of the Qur'aan as well as the words of Rasulullaah (sallallaahu-alayhi-wa-sallam), which are mentioned in the books of Ahadeeth in the form of invocations.

The Aamil is just like any Physician

It is necessary for any physician to be sure of himself. Without this, he can never hope for success. When a person calls himself an Aamil without fulfilling the necessary conditions of being an Aamil, he will be faced with growing string of problems. This is because these conditions form the soul and driving force of his practices. He will then be left with the options of either running away or lying to the patient in an effort to console him/her.

The Basic Sciences without which an Aamil will be Regarded as being Unqualified

The student of Amaliyaat has to be well acquainted with the following branches of knowledge:

The First Necessary Branch of Knowledge

Arabic. This is necessary because a great proportion of invocations and Ta'weezaat include Qur'aan Aayaat and Ahadeeth. If an Aamil is ignorant of the meanings of the Qur'aanic Aayaat, he will not be able to think of the appropriate Aayaat when confronted with a problem. There are several occasions when an Aamil will discover that he is faced with an intricate problem when every tried and tested remedy fail him. In such a situation he will have to select the appropriate jewels from the Qur'aan's abounding ocean, applying his mind to fathom in which verse Allaah has concealed the cure.

The situation is exactly like that of an experience doctor who cannot seem to cure a patient despite administering all the known medication. He will then digress from the standard procedure and review the causes and symptoms of the illness. After considering the different effects of various medicines, he suddenly thinks of a particular medication that he is certain will bring the desired effect. When he administers the medication with complete conviction, the results prove to be 100% satisfactory. He is often astounded by the fact that the books of medicine do not prescribed the medication he used for the particular illness he treated!

The Second Necessary Branch of Knowledge

Knowledge of astrology is exceptionally important for an Aamil. Astrology is extremely helpful in the field of Amaliyaat and it is of vital importance when making Ta'weezaat. An Aamil can never master the field of Amaliyaat until he has sound knowledge of the movements of the heavenly bodies and their natures. It is vital that he understands why any Ta'weez needs to be written at a certain time. He also needs to know the special effects of the planets and stars.

THE SPECIAL EFFECTS OF THE STARS

Everything in the universe and everything visible has some intrinsic speciality and every speciality has its own special effect. One will also notice that each of these special effects occurs in manner that they have an overspill. The sun, moon, stars, wind, rain, rivers, ocean, mountains and everything else are not without their own special effects. {Tarjumaanul Qur'aan by Moulana Abul Kalaam Aazaad (A.R)}

The Movements of the Stars

Everything that happens in the universe happens by Allaah's command. Allaah has created the world in such a manner that although everything happens by His command, they happen by the influence of apparent means. Man's responsibility is to understand the means and their effects. Of course, one should never lose sight of the fact that all these means are subject to Allaah's command. A person who regards the means of success and failure, the means of health and illness and the means of life and death as the true results has only understood the face-value of matters. These apparent means are really not the causes of situations. The true cause is that which is hidden from man's sight. Everything in the universe are subordinate to Allaah's command. Whether it be the tiniest particle or the largest star, everything functions according to the system that Allaah has instated.

The Rays of the Heavenly Bodies

The rays that the sun, moon, planets and other celestial bodies emit have a profound effect on human and animal life. Expert astrologers maintain that the movements of celestial bodies have various effects at different times on all phenomena such as animals, plants, inanimate objects and minerals. The various colours of light and heat rays that the rising sun emits also have their own unique effects on all matter. Reflecting the rays of the sun, the moon also many effects. The rays of the moon have a great effect on the waves of the sea (high and low tides). Ancient medical books speak about the special effects of the planets as well as the effects of individual substances. According to herbalists, every herb bears the special effect of a planet.

Current Scientific Research

Every atom on earth is bombarded each night and day by a barrage of rays from outer space. These rays are extremely powerful and are constantly tearing down physical and electrical atoms on earth, altering their structure all the time. Because of this effect, they also change the chemical structure of our bodies. There are many expert biologists who believe that even the variation in type and species of animal life are a result of the effects of these rays. The effect that these rays have on the bodies and health of animate beings cannot be overlooked.

In short, expert astrologers believe that there is a strong relationship between the celestial bodies, humans and the rest of the universe. In addition to this, the rays of the sun reach the other planets, captures that special effects they bear and then carry these to man on earth.

AN ENLIGHTENING CONCLUSION

There exists an extremely strong relationship between the various parts of the great universe and it takes the collective interaction every part to allow a single incident to take place. This strong relationship indicates the entire universe shares the same Creator and Master Who is Vigilant over it at all times. He is Aware of every major and minor event that takes place.

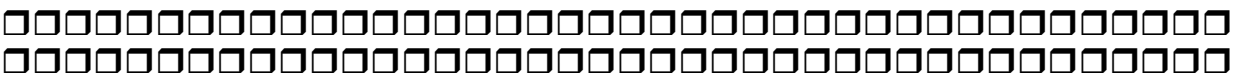
The Third Necessary Branch of Knowledge

The science of Amaliyaat requires a person to be extremely proficient in mathematics. An Aamil must be well grounded in addition, subtraction, multiplication and division. These four disciples of mathematics are vital to draw numerical diagrams representing Allaah’s names and other phrases and verses.

Summary

The science of Amaliyaat is based on a sound understanding of the following three branches of knowledge:

1. One must master Arabic grammar and etymology together with having a thorough understanding of the Qur'aan.
2. By having a thorough understanding of astrology, one will be able to accurately specify hours and time actions.
3. A sound understanding of mathematics is also required.

Note: Besides the above branches of knowledge, there are many other sciences that an Aamil needs to know. However, the three mentioned above are most fundamental. Once a person has mastered these, acquiring the others will be very simple even without an Ustaadh.

a Brief Look at the History of Black Magic and Astrology

History does not give us a thorough understanding of the rise and fall of nations and their sciences. While history gives us an account of nations up to five thousand years previously, it is absolutely silent about people living prior to this period. No one can tell about the psychology, civilisation and society of people prior to this and about the levels of progress they may have transcended. Even the books of religion contain only indications without giving many details. We therefore have no conclusive facts about such ancient civilisations. The few tablets and rock carvings found at the excavated archaeological sites of Harappa, Mohenjo Daro, Myanmar, etc are also only three to four thousand years old and do not provide proper details concerning any incidents or conditions prevailing during the generations before them. The skeletons and fossils of animals found in caves and mountains may well have belonged to animals that are now extinct, but it is merely speculation to date them back to eight or fifteen thousand years.

We therefore have only one source of information about ancient history, which is sparse and not very reliable. This source is the narrations that have become famous throughout the world as stories and fables. These stories have been passed on from heart to heart and include strange stories of giants and monsters, jinn and amazing stories of magicians and their magic. Considering the marvellous inventions and technological advancement of today's times, one can conclude that these may not have been merely fables of monsters and magicians, but may have been accounts portraying the milestones of intellectual and inventive expertise of ancient civilisations. However, the passing of time has reduced them to mere fables.

The Decline after Accomplishment

The fact cannot be denied that man has utilised his natural capabilities to progress in every era. However, whenever he reached the final stages of progress, transcending the limits of human progress, he began to forget Allaah and regard himself as a God. When their rebelliousness transgressed all restrictions, they were swiftly destroyed. Some were destroyed by tempests, others by frightening earthquakes, while there were also nations who were destroyed by

the raging waters of the ocean. Therefore, as a result of their continuous rebellion, these civilisations were ultimately annihilated. Their inventive achievements and milestones were either swallowed up by the earth or by the raging tides of the ocean. As a result, their astounding achievements and sciences remained only as fables and narratives.

The Qur'aan has referred to the destruction of these nations in numerous Aayaat. Amongst these is the verse of Surah Room where Allaah states, **"Have they not travelled in the lands and seen what was the plight of those before them?"** {Surah 30, verse 9}

Today, man has also reached stupendous levels of advancement. If man fails to recognise Allaah's status and does not change his life accordingly, he will also be flung into the abyss of destruction along with all his technological advancements. The generations after them will then also hear about them as fables from their elders.

The ancient Romans, Persians and Greeks were extremely advanced in philosophy, mathematics and medicine. Many of the principles and theories that they established are still used as standards today. Today we even accept the conclusions they arrived at in determining the diameter of the earth, the diameter of the moon, the distance between the earth and the moon, the orbits of the stars and their relationship with each other.

Astrology and Other Sciences in Earlier Times

People were especially inclined towards astrology and black magic during ancient times and favoured these above other branches of knowledge. Compared to other nations, Caledonians, Assyrians and Copts were more proficient in these fields. It was from these nations that the Greeks and Persians and others learnt these subjects.

The Qur'aan also makes mention of black magic, indicating that it was fairly prevalent in ancient times. Numerous places hosted great sorcerers who stunned the people with their expertise in their field. In certain places, people became so frustrated by the startling feats of these sorcerers that they found it impossible to coexist with them. As one thing led to another, the terrified people began executing the sorcerers. Not only did matters rest at this, but official decrees were passed to the effect that they were to be executed and their books were to be cast into the ocean. Of course, everything could not be

destroyed and remnants of their knowledge remained behind.

The great historian Ibn Khaldoon (A.R) writes: "Apart from precious branches of knowledge, Muslim conquests also netted a great many volumes of books dealing with philosophy, mathematics and black magic." However, because Islaam forbids black magic and decrees the worst of punishment for anyone dabbling in the practice, the Muslim conquerors did not pay any attention to it. In fact, the Muslims detested the practice and, when they began translating the books dealing with other Greek sciences, they purposely avoided the subject of black magic. Therefore, books on the practice were never compiled and it began to fade even faster. Besides the Muslims, other nations also made an effort to eradicate the practice and all related material. However, miscellany of the knowledge continued to survive and was passed on from generation to generation, heart to heart.

The Muslims continued to translate numerous books on a range of subjects such as astronomy, mathematics, numerology, etc. Amongst the famous translations were "Kawaakib Sab'a" and "Tamtam Hindi". Not only did the Muslims translate books, but they also researched the various fields and, keeping the restrictions in mind, they wrote their own books.

Jaabir bin Hayyaan wrote several books on numerology. Muslima bin Ahmed Al Majreeti, an expert mathematician, summarised the most important laws of mathematics and wrote the famous book "Ghaayatul Hakeem", the importance of which has been appreciated in every era. In the same subject, Imaam Fakhrud Deen Raazi also wrote the renowned book "Sirr Maktoom".

"Falaahatun Nabtiyya" is a voluminous and significant book concerning botany. It discusses the vegetation associated with various plants, their growth, their diseases and cures, as well as excellent discussions about seeds. However, the book included a few chapters concerning black magic. It detailed the methods of conjuring black magic, the times when it should be done and the ways in which it could be done to have the most powerful effects. However, Muslim Ulema did not translate these chapters.

The Supernatural Feats of the Soofiya (A.R)

When the era of the Soofiyaa (mystics) saw them making great attempts to recognise Allaah and harness the ability to perform supernatural feats. In attaining this, they carried out strenuous spiritual exercises, forsaking their carnal desires and filling themselves with spiritual accomplishments. They managed to attain strange and effective powers that were beyond the realms of human perception and imagination. As a result of this, they were able to unravel the mysteries surrounding letters, numbers and numerous other signs of the universe.

Hadhrat Sheikh Abul Abbaas Ahmed bin Ali Booni (A.R) (passed away 622 A.H) penned approximately fifty books on this subject. His books include "Shamsul Ma'aarif" and "Lataa'iful Ishaaraat". **The gist of his research into the mysteries of letters and other natural signs is that celestial bodies and the natures of the stars are all a manifestation of Allaah's power and there is great wisdom behind their creation. By means of the mystical powers of the letters forming Allaah's names and His words (including the mysterious Huroof Muqatta'aat) one can attain the power to perfectly effect changes in the natural world. The channel leading to these powerful and mysterious forces can only be opened by means of one's spiritual strength. In reality, it is the forces of these letter combinations, the natural elements and the effects of the celestial bodies that work collectively to effect individual and collective changes in the physical world.**

The question now arises: "Is it these words alone that effect the changes in question or are there other factors that also play a role?" One opinion states that these letters work on their own strength. According to others, they work because of their relationship with numbers. Therefore, according to this opinion, it is the numerical relationship that is the key player. Whatever the situation, the fact of the matter is that letters and numbers have a powerful relationship that can be likened to the relationship between the body and the soul.

It is for this reason that people have exerted themselves to discover the powers and effects of letters. To speed up the effects of these letters, attention has been given to numbers. As a result, stunning effects have been produced using the "Abjad" system of numbers, which equates every letter to an appropriate number. It is upon these principles that the science of Jafar has been based and according to

which Ta'weezaat are made.

The Science of Jafar

We will now discuss certain important and fundamental aspects relating to the science of Jafar because this branch of knowledge deals specifically with letters and has a special interest in the Huroof Muqatta'aat.

Definitions

JAFAR: The word "Jafar literally means "to be wide".

THE SCIENCE OF JAFAR: This is that branch of knowledge that deals with the secrets of letters.

THE OBJECT OF THIS SCIENCE: Much information is gathered from this science, which cannot be gathered through the means of information-gathering. With this science as a foundation, many questions can be solved which normally seem impossible to solve.

THE FOUNDATION OF THIS SCIENCE: The foundation of this science is the 28 letters of "Abjad".

"Abjad"

"Abjad" comprises of eight small words that make up all the letters of the Arabic alphabet. Do the eight words of Abjad have any meaning? While some people have specified meanings for these words, others say that their meanings are insignificant. They maintain that these words have merely been formulated to denote the sequence of the letters in accordance to their numerical values.

Some researchers are of the opinion that these eight words are the names of Ibn Murrah's eight sons. It was Ibn Murrah who introduced the Abjad system. It has also been mentioned that these words have hidden meanings like the Huroof Muqatta'aat that were revealed to Hadhrat Moosa (A.S). It is because of this that six words of the eight "Abjad" words are found in the sixth and seventh parts of the Torah's laws. These are:

Jewish scholars used the numerical equivalents of these six words in their numerological system. These highest figure from these letters numbers 600.

NOTE: The Hebrew alphabet comprises of 23 letters, while the Arabic alphabet comprises of 28 letters. It is for this reason that two additional words were added into the Abjad scale and highest figure on this scale of letters numbers 1000.

The Types of Abjad

The type of Abjad discussed up to this point is called "Abjad Qamari" ("Lunar Abjad"). The sequence of these letters is unlike the normal sequence of the Arabic alphabet i.e. ♋ ● ❑ ♦ ⌧ ⓪ ④ etc. This sequence of letters is called "Abjad Shamsi" ("Solar Abjad").

Abjad Qamari is generally used in Amaliyaat even though the Abjad Shamsi has a more powerful effect and even though the moon is less radiant than the sun and merely reflects the sun's light. The reason for this is that effect of the Qamari letters are more speedily absorbed because the moon is closer to the earth than the sun. Because the sun is much further from earth, its effect takes a while longer to reach the Aamil on earth, who hasty and unable to wait. Allaah says in the Qur'aan, **"Man has been created of haste"** {Surah Ambiya (21), verse 37}. It is for this reason that the Abjad Qamari is more widely used. As a result, the Abjad Shamsi is scarcely known and there may only be a very are few using them. On the contrary, practically every single person associated with Amaliyaat uses the Qamari Abjad.

Therefore, while the Shamsi Abjad has a more powerful effect, the Qamari Abjad take effect much more quickly. The main differences between the two are represented below.

Abjad Qamari

These are classified into two categories viz. (1) Maktoobi (written) and (2) Malfoozi (spoken).

Abjad Maktoobi: These are in the form of letters e.g. ⌧ ⑤
Abjad Malfoozi: These are the pronunciations of the various letters i.e. the sounds of the letters e.g.

The Qamari Abjad (Maktoobi) are as follows:

♋	●	☒	⑤	🡇	🡕	⓿	⓪	🕛	⇳	⮟	⮋	🡓	🡖
1	2	3	4	5	6	7	8	9	10	20	30	40	50
❺	⬂	♍	♌	⌦	⑨	❾	□	♦	④	⑦	·	⬃	♑
60	70	80	90	100	200	300	400	500	600	700	800	900	1000

The Abjad Qamari (Malfoozi) are as follows:

111	3	53	35	6	13	8	9	10	11	101	71	90	106
120	130	81	95	181	201	360	401	501	601	731	805	901	1060

The Abjad Shamsi are as follows:

♋	●	□	♦	☒	⓪	④	⑤	⑦	⑨	⓿	❺	❾	♌
1	2	3	4	5	6	7	8	9	10	20	30	40	50
·	🕛	⬃	⬂	♑	♍	⌦	⮟	⮋	🡓	🡖	🡕	🡇	⇳
60	70	80	90	100	200	300	400	500	600	700	800	900	1000

The Jalaali, Jamaali and Mushtarak Letters are as follows:

Jalaali	♋	🡇	🕛	🡓	♍	❾	⑦	●	🡔
Jamaali	⑤	⓪	⮋	⬂	⑨	④	🡖	♑	⇳
Mushtarak	☒	⮟	❺	⌦	□	♌	·	♦	⓿ ⬃

The Phases of the Moon Corresponding to the

Various Letters

1	2	3	4	5	6	7	8	9	10
		Pleiades							
♋	●	⊠	⑤	⬇	⬉	⓿	⓪	🕛	⇳
11	12	13	14	15	16	17	18	19	20
Venus		Bootes	Spica or Arcturus				Regulus		Sagittarius
⮟	🠻	↓	↘	❺	➷	℘	ஐ	⌧	⑨

21	22	23	24	25	26	27	28
❾	□	◆	④	⑦	·	➦	Ꝋ

The Letters and Elements

The following table illustrates the disposition of the various letters. Therefore, the first letter of a person's name will determine the disposition of the name,

Fire	♋ ⬇ 🕛 ↓ ℘ ❾ ⑦	Eastern
Air	● ⬉ ⇳ ↘ ஐ □ ·	Western
Water	⊠ ⓿ ⮟ ❺ ⌧ ◆ ➦	Southern
Sand	⑤ ⓪ 🠻 ➷ ⑨ ④ Ꝋ	Northern

The combination of "fiery" letters:

The combination of "airy" letters:

The combination of "watery" letters:

The combination of "sandy" letters:

According to other Aamileen, the distribution of "fiery", "airy", "watery" and "sandy" letters are as follows:

Fire	♋ 🡇 🕛 🡓 ⚮ ❾ ⑦
Sand	● 🡴 ⇳ 🡾 ♌ ◻ ·
Air	☒ ⓿ ⮟ ❺ ⌧ ◆ ⮫
Water	⑤ ⓪ ⮋ ⭍ ⑨ ④ ⚯

NOTE: The disposition of Aries, Taurus and Gemini follow the above sequence.

The Elementary Distribution of the Letters in Relation to the Planets

Planet	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon
Fire	♋	🡇	🕛	🡓	⚮	❾	⑦
Air	●	🡴	⇳	🡾	♌	◻	⮫
Water	☒	⓿	⮟	❺	⌧	◆	·
Sand	⑤	⓪	⮋	⭍	⑨	④	⚯
Letter Combi-nation							

In the field of Amaliyaat, it is often necessary to determine the nature of every name by its letters. For example, the name Ahmed is "fiery" by nature because it begins with the letter Alif, whereas the name Zaynab is "watery" because it begins with a "Zaa" (⓿). Because water and fire are opposing elements, it is not possible for an Ahmed and a Zaynab to live in harmony. In a case where a couple have such names, one or both names may be changed or a Ta'weez can be made to cancel the opposing effect. Note the following associations:

A. **Fire and Air** are a relationship of friendship because fire cannot burn without air. There is therefore compatibility between the two.

Fire and Water are antagonistic towards each other because fire evaporates water and water extinguishes fire. They are therefore incompatible.

Fire and Sand are calming to each other. Someone with a "fiery" heart finds comfort and stability in a person with an earthly disposition. The two are therefore complementary.

B. **Air and Fire** Friendship Compatible
Air and Water Friendship Compatible
Air and Sand Antagonistic Incompatible

C. **Water and Fire** Antagonistic Incompatible
Water and Air Calming Complementary
Water and Sand Friendship Compatible

D. **Sand and Fire** Calming Complementary
Sand and Air Antagonistic Incompatible
Sand and Water Friendship Compatible

The Elementary Natures of Letters in Relation to the Stars

The following table shows the distribution of all the Arabic letters in relation to the 12 stars. This is handy in making talismans for illnesses.

Star	Letters	Words
Aries	♋ ↓ ⑦	
Taurus	⑤ ⓪ ⬇	

Star	Letters	Words
Gemini	● ⬂ ·	
Cancer	⓿ ⌧ ❺	
Leo	🡻 🙢	
Virgo	➪ ⑨	
Libra	🡴 🙠	
Scorpio	⌦ ♦	
Sagittarius	🕛 ❾	
Capricorn	④ 🙤	
Aquarius	⇳ ◻	
Pisces	➣ ⮫	

The Table of “Ayqagh”

Ꝙ	⌦	⇳	♋
1000	100	10	1

❺	⮋	⌧	⑨	➤	●
300	30	3	200	20	2
♦	⇲	⬇	▢	↓	⑤
500	50	5	400	40	4
⑦	➾	⓿	④	❺	⬉
700	70	7	600	60	6
➦	ஃ	🕛	·	∅	⓪
900	90	9	800	80	8

NOTE: Similar to the Abjad system, the above code is also extremely beneficial. In fact, it can be used even more effectively than the Abjad system.

The "Afsaj" Table (on the Abjad System)

Fire		Air		Water		Sand		Star
♋	1	[symbol]	2	❺	3	☒	4	Saturn
➩	5	⇳	6	[symbol]	7	↓	8	Jupiter
🡻	9	•	10	⑨	20	⓿	30	Mars
🕛	40	[symbol]	50	♦	60	●	70	Sun
⓪	80	⮫	90	↘	100	④	200	Venus
⌧	300	➤	400	🡴	500	◻	600	Mercury
❾	700	♌	800	⑤	900	⑦	1000	Moon

Just as ♋ ● ☒ ⑤ make up

similarly, ♋ [symbol] ❺ ☒ etc make up

Just as the Abjad scale is used in the science of Jafar, the Afsaj scale is also used in certain situations. The Ta'weezaat made on the Afsaj scale sometimes prove to be more effective than those made on the Abjad scale.

The Elementary Disposition of the Stars

Fire	Air	Water	Sand
Aries	Gemini	Cancer	Taurus
Leo	Libra	Scorpio	Virgo
Sagittarius	Aquarius	Pisces	Capricorn

This table discloses the elementary disposition of the stars. However, this table does not reflect the true sequence of the stars. Their sequence is as follows:

(1) Aries
(2) Taurus
(3) Gemini
(4) Cancer
(5) Leo
(6) Virgo
(7) Libra
(8) Scorpio
(9) Sagittarius
(10) Capricorn
(11) Aquarius
(12) Pisces

The Method of Determining the Rising Star

In the field of Amaliyaat one's star is determined by one's name. To determine one's rising star, the sum of the numerical equivalents of one's name and one's mother's name is divided by 12. One's star will be determined by the figure remaining after the division.

Example: A person's name is Safwaan and his mother's name is Safiyya. The numerical equivalent of Safwaan is 227, while that of Safiyya is 185. The sum of these two is thus 412. If 412 is divided by 12, the quotient will be 408 with a remainder of 4. His star is therefore Cancer because Cancer is the fourth star.

If the stars of two persons share the same elementary disposition, the two will be able to share a bond of love and friendship e.g. the stars of both are "fiery". In such a case, Ta'weezaat will take speedy effect between them. However, if the natures of their stars are antagonistic, they are bound to be enemies e.g. fire and water. In this case, Ta'weezaat will have difficulty in taking effect.

The above method of determining one's star is only used in Amaliyaat and the result will substitute one's actual star. One's actual star is determined by one's date of birth and this almost certainly plays a decisive role in many situations of one's life. However, if one's date of birth is unavailable, the above method is used as a substitute to continue a practice of Amaliyaat (called and Amal). Although this method is not really beneficial in learning the detailed condition of a person, it can be used to accomplish many things in Amaliyaat.

A Word of Advice

It is common among Muslims to name their children with a double name.

1. Sometimes the two names are grammatically linked e.g. Abdullaah (the servant of Allaah), Abdur Rahmaan (the servant of Ar Rahmaan), Abdul Haqq (the servant of Al Haqq), etc. In such a case, the first letter of the complete name will be taken into account i.e. the letter "Ayn" (ع) in all the above examples.
2. Sometimes the name is a merely a combination of two unrelated names e.g. Muhammad Ahmed, Ali Ahmed, Muhammad Husain,

Ahmed Husain, Ali Husain, etc. In this case, the numerical equivalent of both names will be taken into account.

3. Sometimes, the name Muhammad is added for blessings e.g. Muhammad Abdul Haqq. In this example, the letter "Ayn" (➩) will be taken into account and the numerical equivalent of "Abdul Haqq" will be calculated. The numerical equivalent of Muhammad will be ignored.

The numerical equivalent of family names, surnames and titles will not be taken into account. For example, in the names Safwaan Siddeeqi, Sayyid Sabeehur Rahmaan and Abdur Rabb Nashtar, the numerical equivalents of the names Siddeeqi, Sayyid and Nashtar respectively will be ignored.

Determining One's Stars and Planets

The table below will tell you which planet you belong to according to your first name.

Planet	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon
Letters	♋ ● ⊠ ⑤	⬇ ⬉ ⓿ ⓪	🕛 ⇳ ➢ ⮋	↓ ↘ ❺ ➩	⌧ ⑨	❾ ■ ♦ ④	⑦ • ⇗
Combination of Letters							

The Planets' Association with the Stars

Planet	Associated Star/s
Sun	Leo
Moon	Cancer
Mercury	Gemini, Virgo
Venus	Taurus, Libra
Mars	Aries, Scorpio
Jupiter	Sagittarius, Pisces
Saturn	Capricorn, Aquarius

The Various Relationships of All the Letters of the Arabic Alphabet

Letter	Appointed Angel	Jinn	Star	Planet	Phase	Name of Allaah
♋	Israafeel	Fiyuyoosh	Aries	Saturn		Allaah
●	Jibraa'eel	Waywish	Gemini	Jupiter		Baaqi
☒	Kilkaa'eel	Noyoosh	Cancer	Mars	Pleiades	Jaami
⑤	Dardaa'eel	Tiyuyoosh	Taurus	Sun		Dayyaan
⬇	Doraa'eel	Hayoosh	Aries	Venus		Haadi
⬉	Raftamaa'eel	Poyoosh	Gemini	Mercury		Wali
⓿	Sharfaa'eel	Kaayoosh	Cancer	Moon		Zakee
⓪	Tankfeel	Ayoosh	Capricorn	Saturn		Haqq
🕛	Ismaa'eel	Padyoosh	Aries	Jupiter		Taahir
⇳	Sarkatyaa'eel	Shahyoosh	Libra	Mars		Yaaseen
⮟	Harwazaa'eel	Qadyoosh	Scorpio	Sun	Venus	Kaafi
⮋	Taataa'eel	Adyoosh	Taurus	Venus		Lateef
↓	Roomaa'eel	Majyoosh	Leo	Mercury	Boothe	Malik
⭨	Hawlaa'eel	Watyoosh	Libra	Moon	Spica or Arcturus	Noor
❺	Hamwaakeel	Na'yoosh	Sagittarius	Saturn		Samee
⮱	Lowmaa'eel	Fashyoosh	Virgo	Jupiter		Aliy
☊	Sarhamaa'eel	Ba'tiyoosh	Leo	Mars		Fattaah

Letter	Appointed Angel	Jinn	Star	Planet	Phase	Name of Allaah
[illegible]	Ihjamaa'eel	Falaayoosh	Libra	Sun	Regulus	Samad
⌦	Itraa'eel	Shamyuyoosh	Pisces	Venus		Qaadir
⑨	Amwaakeel	Dahyoosh	Virgo	Mercury	Sagittarius	Rabb
❾	Hamraa'eel	Tashyoosh	Scorpio	Moon		Shaafi
◻	Izraa'eel	Latyoosh	Aquarius	Saturn		Tawwaab
◆	Mikaa'eel	Tahyoosh	Pisces	Jupiter		Thaabit
④	Mahkaa'eel	Waalaayoosh	Capricorn	Mars		Khaaliq
⑦	Ihraa'eel	Salkaayoosh	Sagittarius	Sun		Dhaakir
•	Itkaa'eel	Namaayoosh	Aquarius	Venus		Daar
➦	Towraa'eel	Aqooyoosh	Pisces	Mercury		Zaahir
[illegible]	Lowkhaa'eel	Arquyoosh	Pisces	Moon		Ghafoor

Fragrances and Incenses

Every planet has a corresponding fragrance and incense to which importance is given when a practice of Amaliyaat (Amal) takes place. In certain Amaliyaat practices, the incense is as important as the other requirements. However, in most cases, incenses merely serve as catalysts to the practise. In any event, it is necessary that the incense conform to the person's planet as follows:

Planet	Incense
Saturn	Ood (Aloes Wood) and Lobaan (olibanum/ benzoin)
Jupiter	Ood and musk
Mars	Ood and Lobaan
Sun	Ood, cinnamon
Venus	Ood, white sandalwood
Mercury	Ood, red sandalwood
Moon	Ood, camphor

{Jawaahir Khamma}

The Hours of the Day and Night in Order to Determine the Time when Practices of Amaliyaat will be most Effective

Days	Hrs.	1	2	3	4	5	6	7	8	9	10	11	12
Sun.	Day	Su	Ve	Me	Mo	Sa	Ju	Ma	Su	Ve	Me	Mo	Sa
	Night	Ju	Sa	Su	Ve	Me	Mo	Sa	Ju	Ma	Su	Ve	Me
Mon.	Day	Mo	Sa	Ju	Ma	Su	Ve	Me	Mo	Sa	Ju	Ma	Su
	Night	Ve	Me	Mo	Sa	Ju	Ma	Su	Ve	Me	Mo	Sa	Ju
Tue.	Day	Ma	Su	Ve	Me	Mo	Sa	Ju	Ma	Su	Ve	Me	Mo
	Night	Sa	Ju	Ma	Su	Ve	Me	Mo	Sa	Ju	Ma	Su	Ve
Wed.	Day	Me	Mo	Sa	Ju	Ma	Su	Ve	Me	Mo	Sa	Ju	Ma
	Night	Su	Ve	Me	Mo	Sa	Ju	Ma	Su	Ve	Me	Mo	Sa
Thu.	Day	Ju	Ma	Su	Ve	Me	Mo	Sa	Ju	Ma	Su	Ve	Me
	Night	Mo	Sa	Ju	Ma	Su	Ve	Me	Mo	Sa	Ju	Ma	Su
Fri.	Day	Ve	Me	Mo	Sa	Ju	Ma	Su	Ve	Me	Mo	Sa	Ju
	Night	Ma	Su	Ve	Me	Mo	Sa	Ju	Ma	Su	Ve	Me	Mo
Sat.	Day	Sa	Ju	Ma	Su	Ve	Me	Mo	Sa	Ju	Ma	Su	Ve
	Night	Me	Mo	Sa	Ju	Ma	Su	Ve	Me	Mo	Sa	Ju	Ma

Ju – Jupiter Ma – Mars Me – Mercury Mo - Moon
Sa - Saturn Su – Sun Ve – Venus

The Benefits of Timing

It is extremely important to determine the appropriate time to carry out any Amal or to make any Ta'weez. The above table is an excellent guide in determining the correct time.

Allaah Ta'aala has vested every star with many effects. While some stars bring good fortune, others auger ill. When an Aamil makes and Ta'weez or carries out any Amal, it is necessary for him to search for

a time that is most suited to the effect he wishes to attain. The Aamil should know which star Allaah has vested with powers to cause effects for the day.

Daylight Hours

Daylight hours are the hours between sunrise and sunset, while the hours of the night are between sunset up to sunrise of the next day. The beginning and ending points of the day are sunrise and sunset. If the day gets longer, the daylight hours are extended and if the day shortens, the hours are also shortened.

Determining the Duration of Daylight Hours

The sunrise and sunset times of a day has to be accurately determined before calculating the daylight hours. The total number of hours and minutes between sunrise and sunset must then be divided by 12 to calculate the duration of one daylight hour.

Specialities of the Planets

SATURN: As determined by its specialities, Saturn is regarded as a sign of ill fortune. It is a carrier of grief, sorrow, illnesses, imprisonment and slavery. Therefore, it is with Saturn that such A'maal (plural of Amal) are carried out which are intended to destroy an enemy and to create enmity and hatred.

JUPITER: As determined by it specialities, Jupiter is a carrier of good fortune. It is therefore well suited for A'maal that are intended for gaining blessings, prosperity in business, love, friendship, honour, respect, influence over rulers and cure from illnesses.

MARS: The traits of Mars make it a planet of ill fortune. It is best suited for A'maal that create friction between enemies, destroy foes and foster discord and hypocrisy. It is also used for A'maal that are carried out to repel diseases.

THE SUN: The sun is referred to as the "Greater Luminary" and is reputed to be a bearer of good fortune. It is effective for A'maal that are intended to secure influence over people, to attain position and status, progress and sway over rulers.

VENUS: Venus is associated with love, friendship, marriage, influence and a comfortable life. Therefore, it is effective for A'maal that are intended to secure love and win influence.

MERCURY: Mercury is associated with A'maal that intended for strengthening memory, improving understanding, enhancing intelligence, dispelling black magic and expanding knowledge.

THE MOON: The moon is referred to as the "Lesser Luminary" and is also associated with good fortune. It is therefore helpful in carrying out A'maal that are intended for good health, cure from diseases, dispelling the effect of the evil eye, dispelling fear and soothing pain. It is also well suited to A'maal that are intended for protecting crops and securing prosperity in crops.

The Numerical Equivalents of the Letters of Abjad

♋	●●	☒☒	⑤⑤	🡇	🡔	⓿⓿	⓪	🕛	⇳
1	2	3	4	5	6	7	8	9	10
≺≺	◐	🡣	🡦	❺	➭	☊	☋	⌧	⑨⑨
20	30	40	50	60	70	80	90	100	200
❾	◘	♦	④	⑦	·	➦	☌		
300	400	500	600	700	800	900	1000		

When the numerical equivalent of any name, du'aa, Aayat or sentence has to be determined, the above scale of numbers should be used.

The Science of Numerology

This science is extremely beneficial because it is employed to make Ta'weezaat. In fact, it has been mentioned that numerology is one of the most important sciences. It is a pillar to the science of Jafar. We will now discuss the principles and method of calculating the numerical equivalents of names and Aayaat. Many people make serious mistakes when calculating numerical equivalents, thereby defeating the object of the practice.

The Principles of Calculating Numerical Equivalents

- The numerical equivalent of "Hamza" (⎃) depends on its usage. While it may sometimes be pronounced as an "Alif" (♋), it may also take the place of a "Yaa" (⇳). There are also instances when it will not be assigned a numerical equivalent.

  Example 1: In the word the Hamza is used in place of an Alif and will therefore assume the value of one.

  Example 2: The Hamza in the name will not be assigned any numerical equivalent because it is a "Saakin".

Example 3: In the word the Hamza will be ignored and a numerical equivalent will only be assigned to the "Waaw" (⬉).
Example 4: The Hamza will also be ignored in the word
In effect, the Hamza really has no fixed status in the Abjad system and therefore no value. The Hamza in the name will therefore have no numerical equivalent.

❖ The written form of a word is taken into consideration when calculating numerical equivalents and not the spoken form of a word

Example 1: Although the Alif and Laam (⮋) are not pronounced in the name , they are taken into consideration when calculating the numerical equivalent and therefore have values assigned to them.

Example 2: The Alif in the phrase is actually a "Hamza Wasli" i.e. a Hamza that is written but not pronounced. Because of this, the value of an Alif will be assigned to it.

Example 3: Although there is an extra Alif in the word , the value of a single Alif.

❖ The diacritic marks such as the "Fatha", "Dhamma", "Kasra", "standing Fatha", "standing Kasra" and "upside down Dhamma" have no numerical equivalents. For example, in the words although the "standing Fatha" has the sound of an Alif, it will not have a numerical value attached to it.

❖ Because the "Alif Maqsoora"[29] is written like a "Yaa" (⇳), it will be assigned the numerical value of ten. Examples of words ending with an "Alif Maqsoora" are:

❖ The "Taa Mudawwara"[30] has the numerical value of a "Haa" (⬇) and not the value of a "long Taa" (□) Examples of words ending with a "Taa Mudawwara" are:

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[29] The "Alif Maqsoora" is and Alif which assumes the form of a "Yaa" in script even though it retains the pronunciation of an Alif.

- Although the Tanween[31] is pronounced like a "Noon" (⬊), it is not assigned a numerical value because it is not written.

- A "Mushaddad"[32] letter is assigned the value of a single letter even though it is pronounced as two letters. This is because the letter is only written once. For example, the numerical value of the word is 880. The only exception is the word "Allaah" (✍♋), in which the letter "Laam" (⓿) is written twice even though it is a Mushaddad. Therefore the word "Allaah" will have a numerical value of 66.

The Method of Calculating the Numerical Values of Names

When the numerical value of one's name is calculated, one's mother's name will be included in the calculation irrespective of whether one is male or female. Some people include the name "Hawwa" in their calculations. This practice is incorrect. If one's mother's name is not known, the father's name may used. However, it is best to query the mother's name and use it instead because one can be certain about one's mother whereas doubts can be entertained with regard to one's father.

Some Aamileen are of the opinion that, when calculating numerical values, that name of a person's should be used, which was given to him at birth. They regard it as a principle that only that name be used which the person was given at birth or just afterwards. However, it often occurs that some people change their names many times or that people are called by names other than their own. There are also those

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[30] The "Taa Mudawwara" is a "Taa" that is written in a rounded fashion i.e. ⇧ instead of in the conventional "long" method i.e. ❑. When the "Taa Mudawwara" is joined to a letter it is written as ⇩ .

[31] Tanween is written as a double Fatha, a double Dhamma or a double Kasra and produces the sound of a Noon Saakin.

[32] A "Mushaddad" letter is a letter that is written as one letter but pronounced as two, having a diacritic mark on it (called the "Tashdeed") to denote the double pronunciation.

people who have two or more names. For such reasons, the numerical value of a person's name will be calculated using the name by which most people identify him.

People sometimes abbreviate the names of others and they become popularly known by these nicknames. However, regardless of the popularity of the nickname, a person's full name will be used to calculate the numerical value for the purpose of Ta'weezaat. This is so because the abbreviated name is only a substitute for the original name and not the original.

The names of some women change after marriage. In such cases, the names they had before marriage will be taken into account. However, if the name after marriage becomes more popular, it will be used instead. Nevertheless, her original name will still be handy in certain situations.

If the parents of someone in position cannot be established, his complete name together with is title should be used so that his identity is specified.

The words "bin" ("the son of") and "bint" ("the daughter of") that appears between one's name and one's mother's or father's names are not assigned any numerical value.

No numerical values are assigned for words in one's name that denote one's race, caste, family, position, title, lineage, etc because these do not form the name. Examples of this are Sheikh, Sayyid, Siddeeqi, Uthmaani, Mister, Maulana, etc. However, if the parents of a ruler or person in authority cannot be established, as many names (titles, etc) as possible will be added to his name so that his identity is specified. Numerical values will be assigned to these extra names even though they do not form part of his actual name.

Forty Days

For the purpose of completing certain A'maal, the pious Mashaa'ikh deem it necessary for an Aamil to spend a period of forty days (called a "Chilla") observing certain strict conditions. These A'maal do not have the desired effect without the forty days. The Ulema have understood the need to specify a period of forty days from and Aayah of Surah A'raaf where Allaah says, **"We took a promise from Moosa for thirty nights and then completed it with another ten, thereby completing his Rabb's term of forty nights."** {Surah 7, verse 142}

It is reported in a hadith Qudsi that Allaah said, "For forty days I left the clay of Aadam (A.S) to ferment." In another hadith Rasulullaah (sallallaahu-alayhi-wa-sallam) said, "When a person devotes forty days for Allaah alone, springs of wisdom will gush forth from his heart to his tongue."

The Condition for a "Chilla"

1. The method of carrying out the particular Amal must be learnt from a qualified Ustaadh and the Aamil (observing the Chilla) must also have formal permission from his Ustaadh to practise. The instructions of the Ustaadh must be followed to the tee without the slightest change. The Aamil must be convinced that the method taught to him is absolutely true and he should not have the slightest doubt about it. In this manner, he can expect to benefit.

   If one carries out the Amal without permission, there is a fear that one will be unable to complete it or that one may lose one's sanity. If this happens, there is no hope of recovering because there is no cure for this type of insanity. Such an occurrence is referred to as the "backfiring of a Wazeefa".

2. The Aamil must be in the habit of eating Halaal food and speaking the truth.

3. He must be extremely particular about cleanliness and personal purity. If possible, he should bath daily before beginning his practices.

4. The consulting room should not be a place where the public frequently pass. In addition to this, there should be no material belongings there and it should always be perfumed. The Aamil should sit on a mat or a Musalla while practising and it is on the same mat or Musalla that he should sleep during the Chilla. He should face towards the Qibla while practising and (as much as possible), he should sit with his legs folded beneath him (as one sits in salaah).

   If the Aamil fails to successfully complete a Chilla, he should begin another. In this manner, he should continue trying until he succeeds. It sometimes occurs that an Aamil only succeeds in the Amal after completing three Chillas. The Aamil should keep his personal eating utensils separate from others and he should wash the clothing used during the Amal by himself. It must be borne in mind that no other person is to use anything used by the Aamil during the period. The Aamil should specify a corner of the room for isolating himself and the light in the room should be kept dim. The Amal should be started on a Thursday on the night of a new moon.

   NOTE: When an Amal has to be practised outside a town, the place should be determined with great thought.

Choosing a Place

The following factors should be borne in mind when choosing a place to carry out one's A'maal:

a. The distance from the Aamil's residence should not be too great.
b. There should be no public thoroughfare within 40 steps of the place.
c. If the land is private property, permission must be attained from the owner.
d. Before formally starting the Chilla, the Aamil should spend at least an hour or half an hour performing salaah of reciting Qur'aan at the place.
e. After completing an Amal at an isolated place out of town, it is correct for the Aamil to return to his home.

Abstinence

It is necessary for an Aamil to avoid all acts of bestiality when completing a strong Amal. Avoiding acts of bestiality entails abstaining from eating all types of meat, fish, eggs and honey. He cannot use musk, wear leather shoes, silk garments or use any knife or razor that has a handle made of ivory or the horn of an animal. He is also not allowed to engage in sexual intercourse. In addition to this, he may not even eat onions, garlic and vinegar. During the course of the Chilla, he should remain perpetually in the state of wudhu and if he is physically capable, he should also fast throughout. He may not pluck the leaves or fruit from any tree or ride a horse.

The Hope of a Cure

Nowadays people try thousands of treatments. The treatment of every Western doctor appears to be miraculous. If one has to read the advertisement of any doctor or Hakeem or listen to his experiences, one will begin to think that his treatment it is not only effective against diseases, but even death seems to shrink away before him. While it is common knowledge that thousands of people walk away from hospitals in good health, there are also many thousand corpses that leave the same doors. When a disease complicates and when fate deals its final knell, all doctors, experience, medication and medical equipment are left helpless. Allaah has not made a cure for death and no surgical operation, medication or herbs have ever displaced death. However, it has been experienced on numerous occasions that these forms of treatment have been effective in curing many illnesses. Of course, Allaah's Speech (the Qur'aan) is more effective than all the tried and tested medicines of Europe and Asia in effecting miraculous cures.

A Few Important Definitions in the Science of Jafar

Jumal Katheer: These are the numbers that exceed nine.
Jumal Sagheer: These figures range from one to nine and are the original figures of the Abjad system.

The "Jumal Sagheer" actually refers to the "Adad Mufrid" of a number exceeding nine. For example, the numerical value of the name Muhammad is 92. The "Adad Mufrid" of 92 is 9+2, which equals 11.

The "Ada Mufridf" of 11 is 1+1, which equals 2. Therefore, the "Jumal Sagheer" or "Adad Mufrid" of Muhammad is 2. In a like manner, the individual figures of other numbers are also added until the smallest Adad Mufrid is referred to as the Jumal Sagheer.

There are Five Divisions in the Series of Ta'weez Diagrams

1) **Miftaah:** The first cell of a tabular diagram.
2) **Mighlaq:** The last cell of the diagram.
3) **Adal:** The sum of the first and last cells.
4) **Dila:** The number of cells in any row or column of a diagram.
5) **Masaahat:** The grand total of all the cells in a diagram.

There are Two Types of Ta'weez Diagrams

A. **Tab'ee (Natural) Diagram:** This type of diagram follows a pattern. It counts from the first cell of the tabular diagram and continues until the last cell. An example of this is three-by-three diagram that begins from the first cell and continues until the ninth, with the sum of each "Dila" totalling 15 (as represented below).

✠	✈	✞
💧	🕆	🕈
❄	✡	☼

B. **Wad'ee (Relative) Diagram:** This is made when the numerical value of a particular Aayat or name is placed on the platform of a Tab'ee diagram. An example of this is the following diagram representing the total numerical value of the Huroof Muqatta'aat, which is 3385:

✈✈💧☼	✈✈☼❄	✈✈☼✡
✈✈☼✞	✈✈☼✠	✈✈💧✈
✈✈☼⌖	✈✈💧💧	✈✈☼✝

The Principles of Completing a Diagram

To complete any Ta'weez diagram, it is necessary to know the (1) Natural number, (2) Relative Number, (3) Divisible number, (4) Fractional number and (5) the cell which will contain the fractional number.

[1] **The Natural Number:** This number is derived by adding one cell to the total number of cells and then multiplying half of this figure to the number of cells of a Dila.

[2] **The Relative Number:** This number is derived by subtracting one cell from the total number of cells and then multiplying half of this figure to the cells of a Dila. Taking the example of a three-by-three diagram with nine cells, when one is subtracted, the figure stands at eight. Half of this figure (4) is then multiplied to the number of cells in any Dila (3), yielding a product of 12. Therefore, the relative number of such a diagram is 12.

[3] **The Divisible Number:** This is the number of cells in any Dila e.g. the number of cells in any Dila of a three-by-three diagram is three. Therefore, the divisible number of such a diagram is three.

[4] **The Fractional Number:** Whether the diagram representing the numerical value of a name or an Aayah is a three-by-three, four-by-four, five-by-five or six-by-six diagram, the method of calculating the fractional number is the same. Firstly, the relative number should be subtracted from the numerical value of the Aayah or name. The remainder thus attained will then be divided by the divisible number. The quotient of this division is called the fractional number.

[5] **The Fractional Number Cell:** This is the cell in which the fractional number is placed.

An Easy Method of Determining the Fractional

Number Cell

The number of cells in a Dila must first be determined. A three-by-three diagram will have three cells in a Dila, a four-by-four diagram will have four cells in a Dila, a five-by-five will have five and a six-by-six will have six. Thereafter, the fractional number should be multiplied by the number of cells in a Dila. Then the total number of cells in the diagram should be subtracted from the product of this multiplied figure. The figure thus derived will be the fractional number cell.

Example: If the fractional number of a three-by-three diagram is 2, the cell in which it will be placed should be determined in the following manner:

2 (fractional number) x 3 (no. of cells in a Dila) = 6
1 is added to the total no. of cells (9) to yield 10

The product of the above (6) is then subtracted from the figure 10 to yield a remainder of 4.

Therefore, it is determined that the fourth cell will be used for a fractional number of 2.

The Types of Diagrams

Aamileen have classified many types of diagrams, but three are original viz. Muthallath (three-by-three), Murabba (four-by-four) and Mukhammas (five-by-five). Others like the Musaddas (six-by-six), Musabba (seven-by-seven), Muthamman (eight-by-eight), etc are merely derivatives of these three. It is for this reason that after offering the Zakaah[33] for these three diagrams, Zakaah will not be necessary for any other diagram.

Zakaah and Tab'ee (Natural) Diagrams

[33] The Zakaah mentioned here does not refer to the normal Zakaah that constitutes a 2½ percent poor due. The Zakaah referred to here and in other parts of this book refers to certain special acts that Aamileen carry out so that they can attain the full effect of their Ta'weezaat.

It has already been mentioned that the two types of Ta'weez diagrams are Tab'ee and Wad'ee. Once the Zakaah of a Tab'ee diagram has been offered, there is generally no need to offer Zakaah for a Wad'ee diagram.

NOTE: Tab'ee three-by-three, four-by-four and five-by-five diagrams will be discussed shortly together with their types in relation to the four elements.

The Types of Ta'weez Diagrams in Relation to the Four Elements of Fire, Air, Water and Sand

1. **"FIERY":** These Ta'weezaat are removed from the body and burnt. They may also be burnt in a lantern or rolled into wicks to smoke out an illness. Sometimes they are placed in an earthen dish, covered with wet sand and heated in a fire or embedded in the ground near a fire. These Ta'weezaat are usually prepared in a method that is "fiery"[34].

   Clarification of a Doubt: Ta'weezaat that are written in a "fiery" method are not always "fiery" in nature because Ta'weezaat written using a "fiery" method are used for innumerable purposes. Many of them have no relationship with fire at all.

2. **"AIRY":** These are those Ta'weezaat that are hung from a high tree or wall so that the wind may cause them to flutter. These Ta'weezaat are written in a method that is "airy" in nature.

3. **"WATERY":** Such Ta'weezaat are placed in water or buried near water and are usually most effective.

4. **"SANDY":** These Ta'weezaat are usually concealed in a special place such as a threshold, graveyard or house. Some are even placed beneath heavy boulders.

The Relation Between the Framework of Our Bodies and the Four Elements

[34] According to the four elements, there are four distinct methods of preparing Ta'weezaat.

The four elements of fire, air, water and sand are found in the human body. As long as the specific proportions of these four remain constant, the body will remain healthy. However, whenever these proportions vary even slightly, a person falls ill. For example, when the element of fire increases, fever sets in. When the proportion of sand rises, one's physical condition becomes dry in nature and one suffers from rashes and itchiness. When the proportion of air increases, one suffers from flatulence and related conditions.

These four are the major elements found in the body. Modern scientific research has discovered as many as 105 other elements and research is still continuing. According to modern research, various forms of elements such as iron, copper, zinc, lime, sulphur, gold and silver exist in the human body.

The Use of the Four Elements in Drawing Ta'weez Diagrams

According to the method in which Ta'weezaat are prepared, they can be classified into numerous categories. The fact is unanimously agreed upon that the effect of a Ta'weez changes when the method of preparation changes. To differentiate between the various types of Ta'weezaat, Aamileen have categorised them according to the four basic elements.

It is well known that the purpose of making Ta'weezaat is to serve man, who is himself composed of the four elements. It is because of this relationship with the four elements that the method of preparing Ta'weezaat has been classified into the four categories of fire, air, water and sand. It is in conformance with these four methods of preparation that Ta'weezaat themselves fall into four categories.

The Benefits and Importance of the Four Types

Ta'weezaat provide an easy and effective cure for the various physical and spiritual difficulties that afflict man. In other words, it may also be stated that Ta'weezaat are just like the medicines that a doctor or a Hakeem will prescribe after diagnosing an illness. If a particular medicine is not effective, the doctor or Hakeem will then prescribe another. As the situation may demand, it may also be necessary to change the medication three or four times. In this manner, they will try their best to alleviate the patient's suffering.

It often occurs that a doctor or a Hakeem prescribes some treatment for a patient thinking that there can be no better treatment. However, even this proves to be ineffective. In such an event, an intelligent doctor would take into consideration the patient’s disposition, the nature of the illness and the method in which the medication is administered. He may then alter the patient’s diet and the times when the medication is to be taken. In this manner, the same medication that was previously ineffective proves to be beneficial.

The purpose of Ta'weezaat is also to serve man and it often hits the target for the benefit of an ill person. When a healthy person suddenly falls prey to a debilitating illness or is made ill, it is the responsibility of a spiritual doctor to employ every possible method to alleviate the patient’s distress and be of assistance to him/her.

Therefore, in a sincere effort to serve mankind, our pious predecessors selected various Aayaat from the Qur'aan, calculated the numerical values of these and compiled them into Ta'weezaat in accordance with the applicable principles and conditions. When they tried these Ta'weezaat on people, they almost always saw encouraging success. However, they did meet with disappointment. In such cases, they competed the same Ta'weezaat in different manners until sometimes they had to prepare Ta'weezaat several times. Of course, the fruit of their efforts were soon realised. With Allaah’s help, they were eventually able to successfully treat even the most complicated cases. It was in this manner that several diagrams of the same Ta'weez came into being.

Why is it necessary to persistently try the same Ta'weez, albeit in different forms? Why is another Ta'weez not used in place of one that is ineffective? The answer to this question is that the practice of an Aamil is based on his personal experiences. When an Aamil knows that a particular Ta'weez is ideally suited to the condition of a patient and he is certain that it will effectively treat him, he will merely alter the time or the method of preparing the Ta'weez when it is not effective in its original preparation. Of course, this alteration will be in accordance with the principles and rules of making Ta'weezaat. It is also possible that an Aamil may choose to alter the method in which a Ta'weez is used.

As we have already mentioned, the science of making Ta'weezaat was initiated for man’s benefit. Because the four elements make up every

human, every Ta'weez has at least four basic methods of preparation. However, as new research has discovered that the human body is made up of many more core elements, there may be many more successful methods of preparing a Ta'weez besides the four. An expert in this field dares not ignore all these various methods of preparation.

The Effect that the Method of Preparation has on the Effectiveness of a Ta'weez

Ta'weezaat are just like medicines. Allaah has made all foods and medicines have different effects on people because these are necessary for the health and preservation of mankind. These foods and medicines may either be hot and wet in nature, hot and dry in nature, cold and wet in nature or cold and dry in nature. However, the way in which a medicine is used may affect its nature. For example, together with the nutrition that milk provides for the body, it is supposed to be hot and wet in nature. However, after curdling, the same milk becomes cold and wet in nature. Whereas people with weak stomachs usually suffer from indigestion and flatulence, a curdled milk product is quick digesting for them. In addition to this, the nutritional value of the milk is not lost when the chemical nature of the milk is changed in the curdling process unless a person extracts it when he makes butter and buttermilk.

In a similar manner, when a Ta'weez made up of specific numbers does not have the desired effect, it is no fault of the Ta'weez itself, but it reflects a fault in our understanding. In such a situation, either the entire Ta'weez has to be changed or the Ta'weez has to be bolstered with other Ta'weezaat. However, if the Aamil is certain that the Ta'weez is perfectly suited to the condition, he will either alter the method in which the Ta'weez is prepared or alter the way in which it is used.

An Abundance of Unnecessary Conditions

It is often noticed that when unqualified people write books on the subject of Amaliyaat, they categorically list hundreds of unnecessary conditions and restrictions. However, the basic principles and most important conditions are not featured at all.

The Applicable and Important Conditions

Apart from internal and external purity, there are no other specific conditions attached to the practice in normal conditions. A Ta'weez with Qur'aanic Aayaat or their numerical values written in a simple manner hold immeasurable proportions of blessings. They are also extremely beneficial in treating and abundance of difficulties. Apart from this, if any person has been afflicted with the ill effects of black magic or evil spirits, then only will certain special conditions and special times apply to the treatment.

It should be borne in mind that just as any medicine cannot be guaranteed 100% effective, no Ta'weez can also be guaranteed 100% effective. It is only Allaah who is the True Curer and the One who is Capable of doing anything. Spiritual and physical doctors can only try their best to cure a person.

The expert and most competent physician and principal of the medical faculty of Daarul Uloom Deoband Maulana Hakeem Muhammad Umar Saheb was once asked, "What is the primary duty that a physician owes to the patient?" Laughingly, he gave a most amusing but extremely thought-provoking reply, which caused me to burst out in laughter. He replied, "It is the responsibility of the physician to give the hand of the patient over to the angel of death in a most congenial manner." The meaning of this succinct statement is that it is not the duty of a physician to rescue a person from the talons of death because this is impossible. The physician's responsibility is merely to try his best to allow the patient to live in good health during his days before the angel of death visits him.

A General Misconception About the Elementary Types of Ta'weezaat

Most Aamileen have classified Ta'weezaat according to the four basic elements. However, many have wrongly pointed out the usage of each type, as the following passage indicates.

1. "Ta'weezaat prepared in a "fiery" method are used to kill, destroy or disease someone.
2. "Airy" Ta'weezaat are used to secure victory and success.
3. "Watery" Ta'weezaat are for health and love.
4. "Sandy" Ta'weezaat are to make people homeless and dumb."

The above interpretations of the various Ta'weezaat are based on the misconception that the effects of the Ta'weezaat correspond to the

nature of the element they are named after. For example, because fire is destructive in nature, some people have assumed that the effect of a Ta'weez in the “fiery” category must also be destructive.

This is incorrect because the Ta'weezaat have only been named by these names because of a slight relationship they bear to the four elements. In reality, no method of preparation is “fiery”, “airy”, “watery” or “sandy”. Their names are given merely to differentiate one method from the other.

As we have already pointed out, the effect of a Ta'weez can be changed by changing the way in which it is used or by changing the sequence of the numbers used. According to the rules of Jafar, a single Ta'weez diagram may be completed in several manners. By changing the method of preparation, the positions of numbers in a Ta'weez are also altered and the effect as well.

Four methods of completing a Ta'weez diagram have become popular and they have been given names merely to distinguish one from another. One should not be fooled by these names to think that the broad spectrum of uses for a Ta'weez have now been restricted to only a few uses that are akin to a particular category. In any event, those Aamileen who attempt to separate the uses for every category of the four types of Ta'weezaat, neither base their statements on any experience nor do their statements have any status among those who have knowledge of the subject. What they say is merely steeped in baseless custom and is passed on from generation to generation.

The crux of this discussion is that the classification of Ta'weezaat into the four categories is not meant to isolate individual Ta'weezaat to be exclusive for specific purposes. Men of knowledge and sincere Aamileen have attained success in preparing various types of Ta'weezaat in various manners. The four types of Ta'weezaat are actually the four methods of preparing Ta'weezaat.

Why are the Four Methods so Famous?

Many methods can be adopted when preparing a single Ta'weez diagram. However, the fact that the four are used so often has lent them popularity.

During the course of their practice, when Aamileen realised that they were not meeting with complete success in certain areas, they

deliberated over the cause of their failure. In an effort to remedy the situation, they made such changes to the Ta'weezaat that maintained the basic structure of the diagrams but altered the positions of the numbers. In doing this, they noticed many changes in the effect that the various Ta'weezaat had. It was merely to remember the four methods that they were termed as "fiery", "airy", "watery" and "sandy".

The Rising of the Planets and the Tablets of the Huroof Muqatta'aat

MUTHALLATH (Three-by-three): This Ta'weez is linked to the moon and has nine cells (3x3). The sum of numbers in a Dila is 15 and the 45 Huroof Muqatta'aat of all the cells must be engraved as a Wad'ee Ta'weez on a silver tablet or on the top of a silver ring when the moon rises. By wearing this, the following benefits will be attained:

- One will be safe from black magic and evil spirits throughout one's life.
- It also serves to remove problems in one's life and to alleviate difficulties.
- It has a unique effect in allowing one to fulfil many good works.

Strictly speaking, the actual time for this Ta'weez is when the moon rises on a Monday during the hour of the moon.

The experience of our pious predecessors shows that the effect of this Ta'weez is increased considerably when the letters or numbers are engraved on a Thursday when the new moon of Rajab is out.

MURABBA (Four-by-four): This Ta'weez is linked to the planet Mercury and comprises of 16 cells (4x4). The sum of a Dila is 34 and the sum of all the cells is 136. Completing the Ta'weez of the Huroof Muqatta'aat on this platform will:

- Avert the effects of black magic and evil spirits.
- Ease a person's journey.
- Remove obstacles in one's business.
- It is also extremely useful to attain intellectual strength.

It is a great gift from Allaah to His bondsmen

This Ta'weez is to be engraved on gold, silver or platinum during the daytime on Wednesday in the hour of Mercury.

<u>MUKHAMMAS</u> (Five-by-five): This Ta'weez is linked to the planet Venus, consists of 25 cells (5x5) and the sum of all the cells is 325. When this numerical Ta'weez is prepared on this platform it serves to:

- Bond a couple.
- Ensure that a person hopeful of marriage is soon married happily.
- This Ta'weez is also proven to successfully conclude any national affair.

The metal required for this Ta'weez is copper in normal situations. However, when the situation is of an extraordinary nature, it should be prepared on a gold tablet for quick results. If this is not possible, the Ta'weez may be written gold paper using musk and saffron. It must be prepared on a Friday during the hour of Venus.

<u>MUSADDAS</u> (Six-by-six): This Ta'weez is linked to the sun and has 36 cells (6x6). The sum of a Dila is 111 and the sum of all the cells is 666.

When this Ta'weez is completed with the Huroof Muqatta’aat:

- Success will be attained in political affairs and all affairs of leadership.
- It will secure respect and honour for a person.
- It will allow one to gain victory over one’s enemies.
- It has proven to be extremely beneficial in securing protection from every difficulty.

This Ta'weez can only be engraved on gold and this should be done on a Sunday during the hour of the sun.

<u>MUSABBA</u> (Seven-by-seven): This Ta'weez is linked to Mercury and has 49 cells. The sum of a Dila is 175 and that of all the cells is 1225. A Ta'weez of the Huroof Muqatta’aat completed on this platform is effective:

- Against black magic and evil spirits.
- To attain a high status.
- To acquire courage, bravery and nerve to fight one’s enemy.
- To build physical strength.

- To attract good fortune for a person who administers medication or performs surgery.

It should be engraved on iron on a Tuesday during the hour of Mercury.

MUTHAMMAN (Eight-by-eight): This Ta'weez is linked to Jupiter and has 64 cells (8x8). The sum of a Dila is 260 and that of all the cells is 2080. A Ta'weez of the Huroof Muqatta'aat completed on this platform in a Wad'ee manner serves to:

- Give one protection.
- Tremendously benefit people working in the commercial field and those serving in government posts.
- It is also extremely beneficial to people who have to travel abroad.

This Ta'weez is engraved on a Thursday during the hour of Jupiter.

MUTASSA (Nine-by-nine): This Ta'weez is linked to Saturn and has 81 cells (9x9). The sum of a Dila is 369 and that of all the cells is 3321. This Ta'weez is to be engraved on a coin. Its benefits are:

- It is helpful to those who have important or time-consuming work to do.
- It is also most useful to people who occupy high government posts.

The time for this Ta'weez is Saturday during the hour of Saturn.

A Most Helpful Table to Remember the Properties of the Ta'weez Diagrams

Ta'weez Type	No. Of Cells	Natural No.	Subtr. No.	Divisible No.	Cells to Contain the Fractional Numbers							
					1	2	3	4	5	6	7	8
Muthallath	3x3	15	12	3	7	4						
Murabba	4x4	34	30	4	13	9	5					
Mukhammas	5x5	65	60	5	21	16	11	6				
Musaddas	6x6	111	105	6	31	25	19	13	7			
Musabba	7x7	175	168	7	43	36	29	22	15	8		
Muthamman	8x8	260	253	8	57	49	41	33	25	17	9	
Mutassa	9x9	369	360	9	73	64	55	46	37	28	19	10

A Blanket Rule

It is necessary to know the following three factors when completing any Ta'weez diagram.

NATURAL NUMBER: The sum total of the numbers in a Dila.

SUBTRACTIVE NUMBER: The number that is subtracted from a given number before division.

FRACTIONAL NUMBER: The remainder after division.

Note: Each of the Ta'weez diagrams has a specific platform and a specific method of completion. It is in accordance with this platform and method that the diagram of any Aayah, etc has to be completed. Ta'weez diagrams are therefore divided into two main categories:

A. **Tab'ee (Natural) Diagram:** This type of diagram counts systematically from the first cell of the tabular diagram and continues until the last cell. The style of the Ta'weez may be determined in this manner.

B. **Wad'ee (Relative) Diagram:** This is made when a particular numerical value is placed on the platform of a Tab'ee diagram in accordance with a specific method of preparation.

A Subjective Look at the Number of Cells in a Ta'weez Diagram

a. **Fardul Fard:** When the number of cells in a Dila of a Muthallath (3x3) diagram is halved, 1½ is left. If this is further halved, we are left with a value of ¾. Like this, if the number of cells in a Dila of any diagram cannot be halved to yield a whole number, the diagram will be referred to as being "Fardul Fard".

b. **Zawjuz Zawj:** When the number of cells in a Dila of a Murabba (4x4) diagram is halved, the answer is 2. Similarly, when the number of cells in a Dila are constantly halved to yield a whole number, the diagram will be referred to as "Zawjuz Zawj".

c. **Zawjul Fard:** When the number of cells in a Dila of a Musaddas (6x6) diagram is halved, it will yield a quotient of 3, a whole

number. However, when the number 3 is halved, it will yield the fractional number of 1½. Like this, if the number of cells in the Dila of any diagram is halved to yield a whole number and then quartered to yield a fraction, the diagram will be referred to as "Zawjul Fard".

□□□□□□□□□□□□□□□□□□

Adad Fardul Fard: This is the Fard that lies between two Fards e.g. 111, 175, 153.

Adad Zawjuz Zawj: This is the Zawj that lies between two other Zawj's e.g. 222, 284, 844.

Adad Zawjul Fard: This is the Zawj that lies between two Fards e.g. 121, 385.

<u>Note</u>: When a diagram has to be completed for a particular set of numbers, the appropriate diagram must be selected to speed up the effect of the Ta'weez.

<u>The Method of Completing a Muthallath Diagram</u>

<u>RULE:</u> The first number must be subtracted from the total, after which the remainder should be divided by three. Whatever remains will be referred to as the "Fractional number" and kept in mind. The quotient of the above division must then written in the first cell. If the fractional number is 1, another 1 will be added to it and placed in the seventh cell. If the fractional number is 2, one will be added and placed in the fourth cell.

For example, if a Ta'weez of the Huroof Muqatta'aat is to be written, 12 must first be subtracted from the total of 3385. The remainder of 3373 must then be divided by 3 to yield a quotient of 1124 with a remainder of 1. This 1 is then placed in the seventh cell after adding another one to it. The Tab'ee diagram of this will thus be:

✞	✈	✠
☩	✞	💧
☼	✡	❄

The Wad’ee diagram of the Huroof Muqatta'aat is:

The fractional number has been placed in the first cell.

✈✈☼✡	✈✈☼❄	✈✈💧☼
✈✈💧✈	✈✈☼✠	✈✈☼✞
✈✈☼✝	✈✈💧💧	✈✈☼🕈

NOTE: Whereas the figure of 1130 ought to have appeared in the seventh cell, one was added to yield 1131 because of the fractional number. The grand total of the Dila will therefore be 3385.

The Four Elementary Diagrams of the Muthallath Ta'weez

“Fiery”

✠	✈	✞
💧	✝	🕈
❄	✡	☼

“Airy”

☼	🕈	✞
✡	✝	✈
❄	💧	✠

“Watery”

"Sandy"

❄	✡	☼
💧	✝	⌖
✠	✈	✞

NOTE: Every type of diagram has the above four forms, whether the diagram be Muthallath, Murabba, Mukhammas, etc.

The Effects of the Various Types of Ta'weez Diagrams

It is from the first cell of a diagram that one can determine the type of the Ta'weez (fiery, airy, watery or sandy) as well as the method in which it is prepared.

Just as various medicines may be hot, cold, wet or dry in nature, letters and numbers also possess the same effects. It is because of this reason that Aamileen have classified the Ta'weezaat into the categories of fire, air, water and sand. As long as herbs are left in their natural state, they possess certain peculiarities and effects. However, these change when the herb is pounded or decocted. Similarly, the type of effect that a set of numbers will have depends on the style in which the Ta'weez containing the numbers was prepared. It is also an accepted academic fact that numbers have different effects when placed in different cells of a Ta'weez diagram. One should therefore not lose sight of the fact that the effects of Ta'weezaat will definitely change when their type or method of preparation changes. If their effects do not change altogether, the least that will happen is that the natural inclination of numbers with multiple effects may tend to be concentrated in a particular direction.

We will now mention certain principles for preparing Muthallath Ta'weezaat, after which we will discuss the preparation of Murabba and Mukhammas diagrams. Some details will also be mentioned

about the Huroof Muqatta'aat diagrams prepared as Murabba, Mukhammas and other diagrams.

The Status of the Muthallath Diagram

The Muthallath Ta'weez diagram is the foundational diagram among all the others. It also occupies the highest status and its effect is unmatched in all aspects. There is nothing that cannot be achieved with it.

The Muthallath diagram is referred to as the "fifteen diagram". In actual fact, it contains the numbers of "Hawwa"[35] because the numerical value of the name "Hawwa" is 15. The sum of all the Dilas of this diagram is 45 i.e. the Masaahat of the diagram is 45, which happens to be the numerical value of the name "Aadam". It may be said that "Hawwa" is apparent from every Dila of the "Aadam" diagram. It is for this reason that this diagram occupies an exclusive position with regard to human deeds and actions.

NOTE: The "Aadam" diagram also happens to correspond with the numerical value of Hadhrat Loot (A.S).

The Muthallath Diagram and the Huroof Muqatta'aat

Some Ulema of Jafar are of the opinion that the Muthallath is derived from two Qur'aanic Aayaat containing Huroof Muqatta'aat. These are "Kaaf Haa Yaa Ayn Saad" and "Haa Meem Ayn Seen Qaaf". They state that the numbers of the Muthallath are derived from the Jumal Sagheer of the letters in these two Aayaat. The details are as follows:

"Kaaf Haa Yaa Ayn Saad" comprises of the following:

⩔ , the Jumal Sagheer of which is 2 and which is placed in the 2nd cell.

🡇 , the Jumal Sagheer of which is 5 and which is placed in the 5th cell.

⇳ , the Jumal Sagheer of which is 1 and which is placed in the 1st cell.

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[35] Referring to Hadhrat Hawwa (R.A), the wife of Hadhrat Aadam (A.S).

➯ , the Jumal Sagheer of which is 7 and which is placed in the 7th cell.

ஐ, the Jumal Sagheer of which is 9 and which is placed in the 9th cell.

“Haa Meem Ayn Seen Qaaf” comprises of the following:

⓪, the Jumal Sagheer of which is 8 and which is placed in the 8th cell.

↓, the Jumal Sagheer of which is 4 and which is placed in the 4th cell.

➯, the Jumal Sagheer of which is 7 and which is placed in the 7th cell.

❺, the Jumal Sagheer of which is 6 and which is placed in the 6th cell.

⌦, the Jumal Sagheer of which is 1. However, because Aamileen classify this latter in the third category, it is placed in the 3rd cell. In addition to this, the letter Qaaf (⌦) is the only letter from those mentioned above, which has two dots on it. Therefore, if the letter and the two dots are added, we get a sum of three. Consequently, the letter finds its place in the third cell.

Furthermore, the numerical value of the letter Qaaf is 100. Therefore, from among the units, tens and hundreds it is third placed. It will therefore be given a value of 3x100 i.e. 300. When 300 is divided by 9, the remainder from the quotient is 3. Qaaf is therefore placed in the third cell.

(✠) ⓪	(✈) ⇳	(✞) ❺
	(✝) ⬇	(⌖) ➯
(❄) ↓	(✡) ஐ	(☼) ➣

The above diagram makes it clear that the number 1 to 9 of a Muthallath Tab’ee Ta'weez are actually derived from the two Aayaat of the Qur'aan viz. “Kaaf Haa Yaa Ayn Saad” and “Haa Meem Ayn Seen Qaaf”. Every cell of the Muthallath column contain a letter corresponding to one of these letters.

However, the third cell remains a point of contention. According to the rule of the Jumal Sagheer, all the cells become occupied save the third. Since only the letter Qaaf is left from the above letters, it follows that the Qaaf should occupy this cell. Since the Jumal Sagheer of Qaaf is not three, three will have to be assigned to the Qaaf by another rule. The possibilities for this have already been mentioned.

According to others, the Muthallath diagram was derived from the following three words:

These were the names of Allaah in an ancient language. The numerical values of these three names is 45, which corresponds to the sum of the Dilas of a Muthallath diagram.

The Qur'aanic Sequence of the Huroof Muqatta'aat

The sequence of the 29 Huroof Muqatta'aat as they appear in 29 Surahs of the Qur'aan are as follows:

The numerical value of all these Huroof Muqatta'aat is 3385 and the Ta'weez diagram for this figure is as follows:

✈✈☼✡	✈✈☼❄	✈✈💧☼
✈✈💧✈	✈✈☼✠	✈✈☼✞
✈✈☼✝	✈✈💧💧	✈✈☼⌖

<u>Effect:</u> The above Ta'weez is an effective protection against:

- Black magic.
- Evil spirits.
- Witchcraft.
- Evil effects of Jinn.

<u>The ways in Which the Grisly Practices of Black Magic and Witchcraft are Practised</u>

- Black magic and all evil practices of the occult are practised to harm others.
- The first attempt of an antagonist will be to mix the charm in a person's food or drink. This method has the fastest effect and is most difficult to cure.
- Another method that they employ is to collect the urine, stool or used clothing of the person they wish to bewitch. If they cannot do this, they ill try to collect some sand off the person's feet. They will then use their filthy knowledge to mix their vile preparations with these things. The mixture is then buried in a specific place and the condition of the affected person gradually worsens.
- They may also bury something at the threshold of a person's house.
- They may conceal an evil charm on any side of a person's door.
- They may also hide the meat, bones or blood of an animal somewhere in a person's house.
- They may take sand from a graveyard or from a deserted place, recite their evil incantations on it and place it at one's door, in one's house or on one's path.
- Another method they employ is to bewitch something that is used every day, like turmeric, chillies, vegetables or fruit. This is then placed at the door of a person's house so that someone of the household touches it, thereby becoming affected.

The Period of an Act of Witchcraft

There is generally no fixed period for an act of witchcraft. It is usually necessary for the person practising witchcraft to carry out a separate act to stipulate a period in which the affected person is to become ill or destroyed. However, nothing can occur without Allaah's command. If a person's death is decreed, the witchcraft may be used as a cause. On the other hand, if Allaah Who is the Creator of all causes chooses to cancel the effect of the witchcraft, He may well do so and grant complete cure to an affected person.

The Devastating Effects of an Act of Witchcraft

If an act of witchcraft is correctly treated within forty days after it has been done, the effect of the evil act will be completely destroyed. However, if the person is not correctly treated within forty days, his resistance gradually begins to drop and the illness that is intended to develop starts developing from within until it takes root. It sometimes happens that the illness assumes frightening proportions that eventually claim the person's life. It is also worth mentioning that treatment for a few months often cures the effects of witchcraft that are treated within a year.

Should the treatment be delayed for longer than a year, it becomes extremely difficult to cure. Nevertheless, treatment is not impossible but it takes a very long time to complete. It goes without saying that this tedious process taxes the patience of the Aamil and the patient. However, neither should ever be despondent.

A difficulty that an Aamil often faces is a patient that expects instant results. When a person has been affected for a long time, the Aamil will need to try various methods of treatment because he can never be one hundred percent certain which particular treatment will remove the effect of the vile affliction. Although the Aamil has knowledge of hundreds of remedies that have proven to be successful, he will be unable to pinpoint exactly which is best suited to the temperament of the patient. This can only be determined after trial.

Another difficulty that the Aamil often encounters is that the effect of the witchcraft begins to assume the form of an illness as time progresses. Therefore, even though the effect of the witchcraft may be eliminated, the illness has by then ravaged the body and set in

deeply. In such an instance the Aamil will have to explain to the patient that complete cure will only be possible after spiritual and medical treatments are both complete. There is no reason why an affected person should not be cured when the Aamil is sincere and applying his efforts.

Ta'weezaat and Physical Illnesses

Ta'weezaat are reasonably effective in treating physical ailments. Rasulullaah (sallallaahu-alayhi-wa-sallam) said, “Surah Faatiha is a cure for every disease.”

Surah Faatiha should be recited 41 times between the Sunnah and Fardh Rakaahs of Fajr. Thereafter one should blow on oneself and on some water which should be drunk. This has proven to be beneficial against all types of diseases.

The Huroof Muqatta'aat have a Deep Relationship with the Subject Matter of the Surahs

A group of Mufassireen are of the opinion that the Huroof Muqatta'aat are abridged letters that actually contain the complete meaning of the Surahs they appear before. For this reason, it is not necessary that a set of Huroof Muqatta'aat that appear at the beginning of one Surah have the same meaning of another identical set that appears at the beginning of another Surah. In support of this opinion, some Mufassireen have added an amendment which states that the Huroof Muqatta'aat that appear in the same manner as their identical counterparts may well share the same meaning. (Allaah knows best what is correct).

For Maximum Benefit

To derive maximum benefit from the Huroof Muqatta'aat in the field of Amaliyaat, the best is to use all 29 Huroof Muqatta'aat including those that are repeated. Of course, many saints have stated that there are still countless benefits in the 14 that are not repeated.

The Specialities and Blessings of the Huroof Muqatta'aat

- Hujjatul Islaam Imaam Ghazaali (A.R) writes that Hadhrat Abdur Rahmaan bin Auf (R.A) used to write the Huroof Muqatta'aat and keep it with his wealth and goods so that these may be saved from all types of calamities.

- Whenever Hadhrat Imaam Kamaal (A.R) travelled on the Tigris River, he used to recite the Huroof Muqatta'aat. When he was asked the reason, he replied, "Everything on which these words are recited or written will remain safe from destruction." {Shamsul Ma'aarif}

- Hadhrat Imaam Ghazaali (A.R) writes in his book "Khawaasul Qur'aan" that whenever some pious men undertook a journey, they used to write the Huroof Muqatta'aat on a paper or on a piece

of pottery and carry this with them. If they were ever faced with a storm at sea, they would cast the paper into the water, whereby the storm would abate. {Shamsul Ma'aarif, the experiences of Dameeri, Pg. 172}

- A saint from Mawsil once remarked that Allaah had revealed the blessings of the Huroof Muqatta'aat to him. He mentions that by virtue of these words, Allaah had averted many difficulties from him, increased his sustenance and whenever he faced any disaster, Allaah rescued him from it by these words. {Durrun Nazeem}

- Hadhrat Ali (R.A) used to cry out in his supplications to Allaah saying, "O Kaaf Haa Yaa Ayn Saad! O HaaMeem Ayn Seen Qaaf! Forgive me and have mercy on me." He would say that the person who makes du'aa after using these words will Insha Allaah certainly have his supplications fulfilled. {Shamsul Ma'aarif}

The Numerical Ta'weezaat of the Huroof Muqatta'aat

We will now present the numerical Ta'weezaat of the Huroof Muqatta'aat which are extremely beneficial in every walk of life.

Changing Numbers and Cells

The scholars of Jafar are unanimous about the fact that the effects of a Ta'weez having multiple uses can become more concentrated in a particular direction when the style of the Ta'weez is changed or when the cells are changed. These Ta'weezaat are extremely rare and are able to grant a person status that he never imagined was possible. At the same time, if a person does occupy a high position, these Ta'weezaat are effective in granting him steadfastness and stability in his position. These Ta'weezaat are extremely scarce and cannot be found in any other book.

The Various Ta'weezaat of the 29 Huroof Muqatta'aat and their Unrivalled Effects

The following Ta'weezaat consist of the numerical values of the 29 Huroof Muqatta'aat, the sum of which is 3385. Although the figures in

every Ta'weez vary, a Dila of each one adds up to 3385. Each of the Ta'weezaat mentioned below consist of all 29 letters of the Huroof Muqatta'aat. Therefore, they all possess the same special effects contained in the Huroof Muqatta'aat themselves. Each of these Ta'weezaat host the following benefits:

❖ Protection against witchcraft.
❖ Protection against evil spirits.
❖ Protection against enemies.
❖ Cure from illnesses.
❖ Winning influence over others.

By changing the sequence of the numbers, the Ta'weezaat tend to have a concentrated effect on certain types of purposes without losing their multiplicity of uses. Indications have been made towards these altered effects in the ensuing pages.

The Muthallath Ta'weezaat of the Huroof Muqatta'aat with their Elementary Classification

"Fiery"

✈✈☼✡	✈✈☼❄	✈✈💧☼
✈✈💧✈	✈✈☼✠	✈✈☼✞
✈✈☼✝	✈✈💧💧	✈✈☼♁

"Airy"

✈✈☼✝	✈✈💧✈	✈✈☼✡
✈✈💧💧	✈✈☼✠	✈✈☼❄
✈✈☼♁	✈✈☼✞	✈✈💧☼

“Watery”

✈✈☼✡	✈✈💧✈	✈✈☼🕆
✈✈☼❄	✈✈☼✠	✈✈💧💧
✈✈💧☼	✈✈☼✞	✈✈☼🕈

“Sandy”

✈✈☼🕈	✈✈💧💧	✈✈☼🕆
✈✈☼✞	✈✈☼✠	✈✈💧✈
✈✈💧☼	✈✈☼❄	✈✈☼✡

Effect: These Ta'weezaat have the following uses:

- Protection against black magic.
- Protection against evil spirits.
- Protection against the evil effects of Jinn.
- Attracting blessings in one’s daily life.
- Ease in difficulties.
- Victory over one’s enemies.
- Warding off diseases.
- Fulfilling all good works.

Our pious predecessors have successfully used these Ta'weezaat and they are among those that I regularly use.

Method of use: They should be engraved on a silver ring on a Thursday night of the new moon during the month of Rajab. Most of our predecessors adopted this practice and Maulana Ashraf Ali Thanwi (A.R) as well as the author of “Shamsul Ma’aarif” have preferred it.

Certain Ulema prefer that it be engraved on the top of a silver ring on a Monday during the hour of the moon.

Researchers in the field of Jafar specify that the exact time to engrave the Ta'weez is when the moon passes three degrees by the constellation of Taurus.

The Practice of Hadhrat Maulana Rafee'ud Deen (A.R)

Hadhrat Maulana Shah Rafee'ud Deen (A.R) used to prepare the Ta'weez of the Huroof Muqatta'aat to alleviate difficulties, for protection against witchcraft and evil spirits and for various other important purposes. He used to prepare them during the following times:

- A Thursday when the new moon of the month appears.
- On the 27th and 29th of Rajab.
- He would write the Huroof Muqatta'aat Ta'weez or engrave it on the Friday night which falls after a Thursday that happens to be the 29th of a month.

Hadhrat Maulana Shah Rafee'ud Deen (A.R) used to emphasise these times to those whom he had permitted to prepare the Huroof Muqatta'aat Ta'weez.

NOTE: The specification of the above times does not mean that the Ta'weezaat will be ineffective if prepared at any other time. These times are only necessary when the Ta'weez has to be engraved on a silver disc or a silver ring. For general purposes it will suffice to prepare them during the hour of the moon on a Monday. Of course, additional blessings will be gained by following the times specified by Hadhrat Maulana Shah Rafee'ud Deen (A.R).

A Few Extremely Rare Ta'weezaat of the Huroof Muqatta'aat

The Muthallath Ta'weez

(2) Winning Influence over Rulers

✈✈💧🏳	✈✈☼🏳	✈✈💧🕆
✈✈💧💧	✈✈☼✠	✈✈☼❄
✈✈☼☼	✈✈💧🕈	✈✈☼✞

(3) Marriage

✈✈💧✈	✈✈✈✞	✈✈💧✠
✈✈💧🕆	✈✈☼✠	✈✈☼☼
✈✈✈✡	✈✈❄✈	✈✈☼🕆

(4) Victory over Enemies

✈✈💧☼	✈✈✈☼	✈✈❄✈
✈✈💧🕈	✈✈☼✠	✈✈☼🏳
✈✈✈✞	✈✈❄🕆	✈✈☼❄

(5) Improve Memory

✈✈💧💧	✈✈🏳✠	✈✈❄❄
✈✈💧✡	✈✈☼✠	✈✈✈✠
✈✈✈💧	✈✈❄✡	✈✈☼💧

(6) Reconciliation and Love

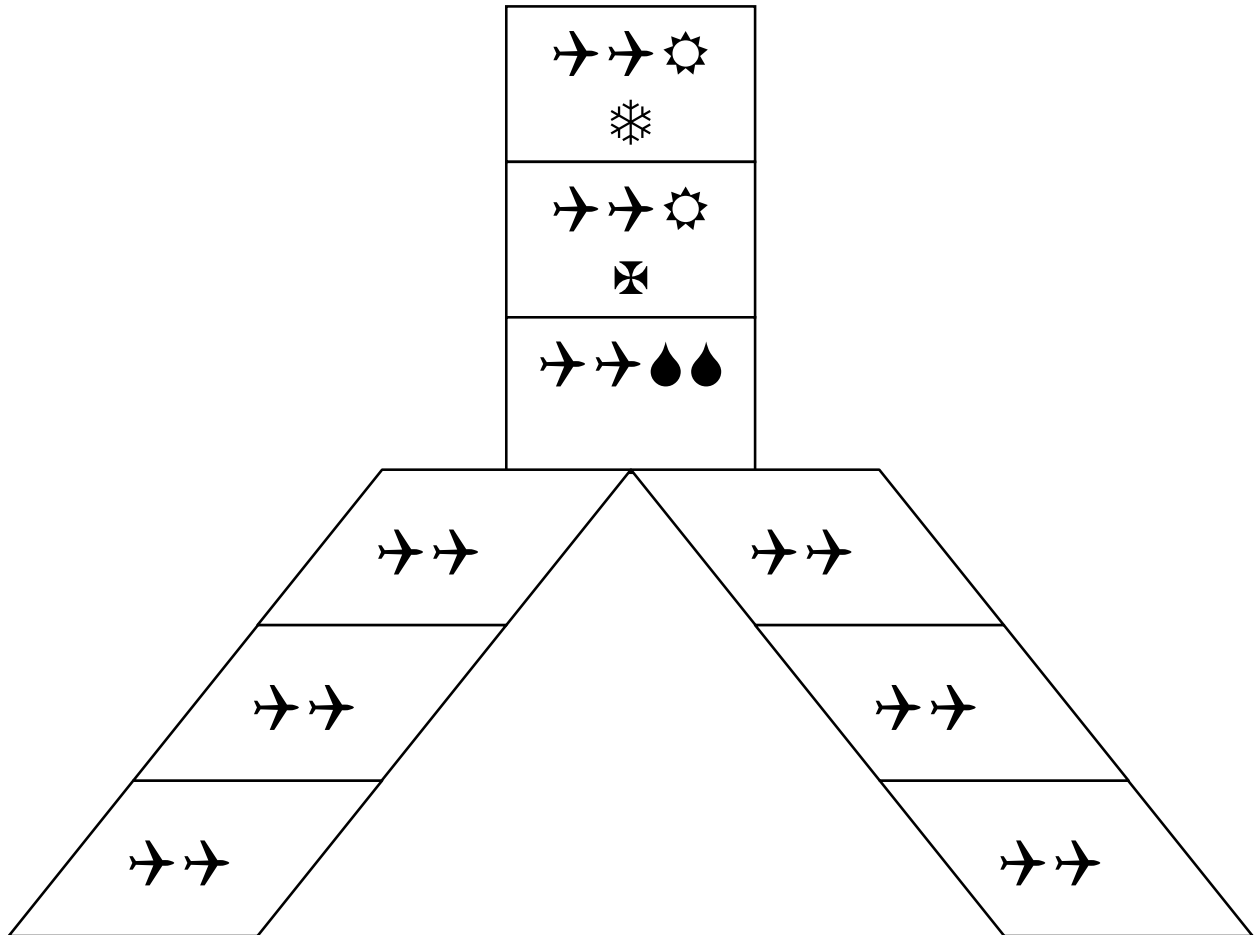
✈✈💧❄	✈✈🏳❄	✈✈❄🕈
✈✈❄✈	✈✈☼✠	✈✈✈✞
✈✈✈🏳	✈✈🕆💧	✈✈☼☼

(7) Cure for Illnesses

✈✞✡✈	✈	✈✞✡💧
✈✞✡☼	✈✞✡🏳	💧
☼	✈✞✡❄	✈✞✠✡

(8) Protection, Victory and Influence

✞	✈	💧💧🕈✠
💧💧🕈🕈	❄	💧
☼	💧💧🕈✡	❄

Love between Husband and Wife

The Murabba Ta'weez

Every Dila of the Murabba Ta'weez has four cells and the sum of all the cells is 16. This Ta'weez is linked to “Yaa Wadood” and the planet Mercury. After offering the Zakaah for the Muthallath, the Zakaah for the Murabba must also be offered. Whereas the Zakaah for odd numbers and odd cells is completed with the Muthallath Ta'weez, the Zakaah for even numbers and even cells is completed with the Murabba diagram. It is necessary for the Aamil that both these Ta'weez diagrams be worthy of Zakaah.

"Fiery"

✠	✈✈	✈❄	✈
✈💧	☼	🕈	✈☼
💧	✈✞	✡	✞
✈🏳	✝	❄	✈✝

"Airy"

✈✈	✠	✈	✈❄
☼	✈💧	✈☼	🕈
✈✞	💧	❄	✡
✝	✈🏳	✈✝	❄

"Watery"

✈❄	✈	✠	✈✈
🕈	✈☼	✈💧	☼
✡	✞	💧	✈✞
❄	✈✝	✈🏳	✝

"Sandy"

✈	✈❄	✈✈	✠
✈☼	🕈	☼	✈💧
✞	✡	✈✞	💧
✈✝	❄	✝	✈🏳

The Elementary Distribution of Cells in a Murabba Ta'weez

"Sandy" (✠)	"Watery" (✈✈)	"Airy" (✈❄)	"Fiery" (✈)
"Fiery" (✈💧)	"Airy" (☼)	"Watery" (⌖)	"Sandy" (✈☼)
"Watery" (💧)	"Sandy" (✈✞)	"Fiery" (✡)	"Airy" (✞)
"Airy" (✈🏳)	"Fiery" (✞)	"Sandy" (❄)	"Watery" (✈✞)

NOTE: According to the proper methodology, the first cell of a Murabba diagram is "fiery", the second is "airy", the third is "watery" and the fourth is "sandy".

The Method of Completing a Murabba Ta'weez Diagram

There are various ways of completing a Murabba diagram. However, we will only mention the most popular method.

Rule: 30 should first be subtracted from the total sum and the remainder should be divided by 4. The quotient thus derived is to be placed in the first cell. If 1 remains after dividing (called the "fractional number"), 1 should be added to the 13th cell. If 2 remains after dividing, 1 will be added to the 9th cell. If 3 remains, 1 will be added to the 5th cell. In this manner, the diagram is completed.

NOTE: The "fractional number" in a Murabba diagram can only be 1, 2 or 3 and each has its specific cell. Irrespective of the figure, only 1 will be added.

<u>The Murabba Ta'weez Diagrams of the Huroof Muqatta'aat According to their Elementary Classification</u>

"Fiery"

✠❄✞	✠❄✡	✠✝☼	✠💧✠
✠✝✈	✠💧✡	✠❄✝	✠✝🏳
✠❄🏳	✠✝❄	✠❄🕈	✠❄❄
✠❄✠	✠❄💧	✠❄✈	✠✝💧

"Airy"

✠❄✡	✠❄✞	✠💧✠	✠✝☼
✠💧✡	✠✝✈	✠✝🏳	✠❄✝
✠✝❄	✠❄🏳	✠❄❄	✠❄🕈
✠❄💧	✠❄✠	✠✝💧	✠❄✈

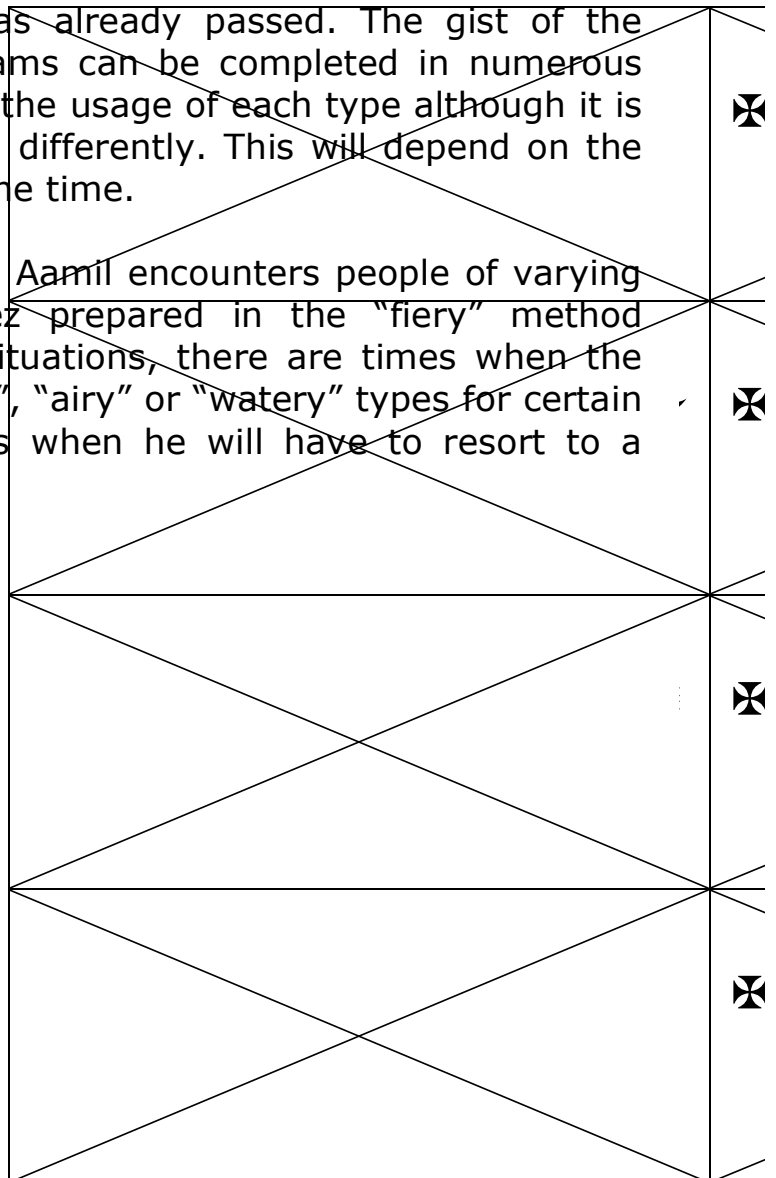
"Watery"

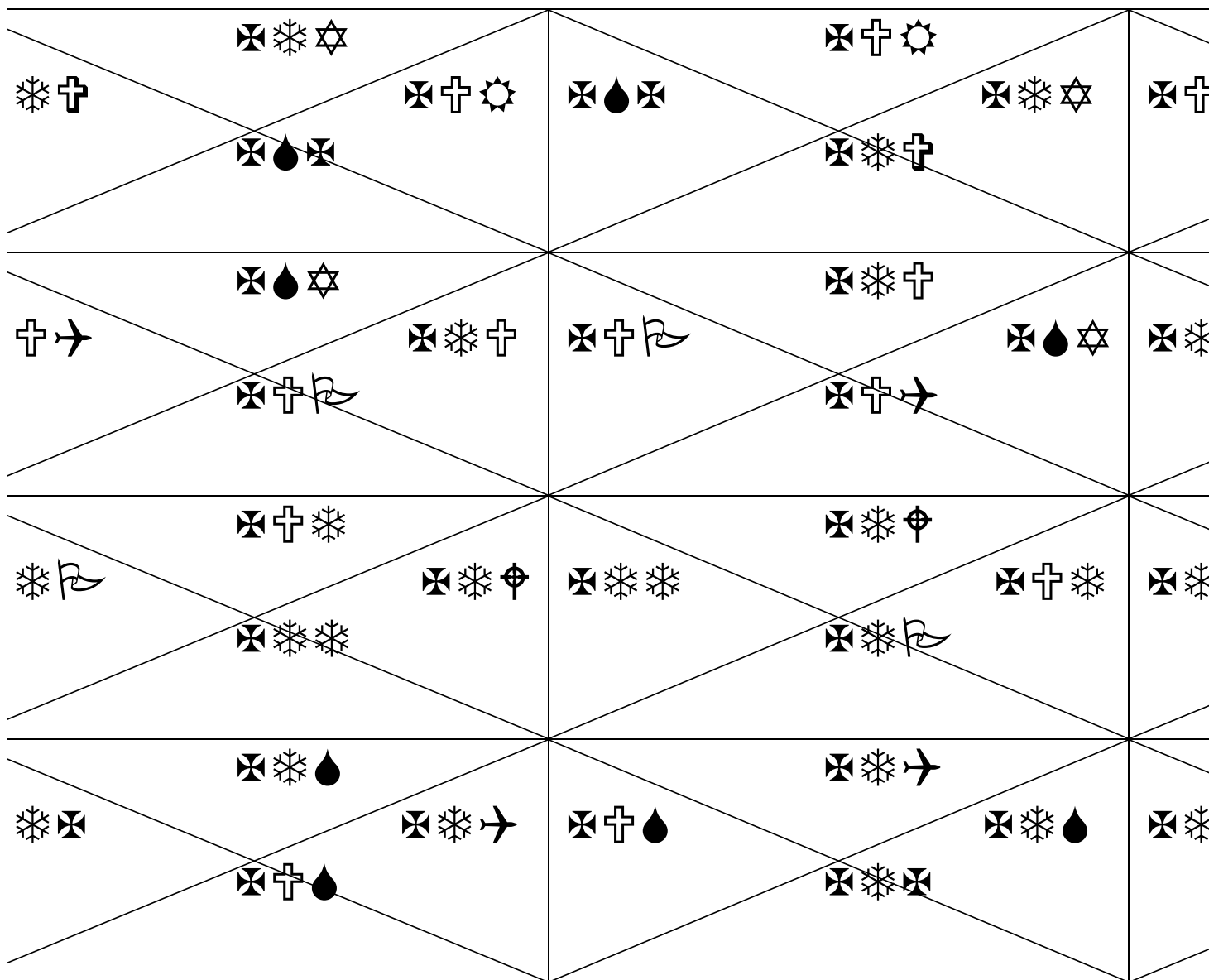
✠✝☼	✠💧✠	✠❄✞	✠❄✡
✠❄✝	✠✝🏳	✠✝🏳	✠💧✡
✠❄🕈	✠❄❄	✠❄🏳	✠✝❄
✠❄✈	✠✝💧	✠❄✠	✠❄💧

"Sandy"

✠💧✠	✠✞☼	❄✡	✠❄✞
✠✞🏳	✠❄✞	💧✡	✠✞✈
✠❄❄	✠❄⌖	✞❄	✠❄🏳
✠✞💧	✠❄✈	❄💧	✠❄✠

The detailed discussion concerning the types of Ta'weez diagrams in relation to the four elements has already passed. The gist of the discussion is that Ta'weez diagrams can be completed in numerous manners. There is a difference in the usage of each type although it is not imperative that they be used differently. This will depend on the circumstances and conditions of the time.

NOTE: It must be noted that the Aamil encounters people of varying dispositions. Although a Ta'weez prepared in the "fiery" method proves to be effective in most situations, there are times when the Aamil will have to use the "sandy", "airy" or "watery" types for certain people. There are also situations when he will have to resort to a method other than these four.

A Concise Diagram of the Huroof Muqatta'aat that Includes all Four Elements

The following is a Ta'weez diagram of the Huroof Muqatta'aat, which includes all the four elements that are found in man's body. This Ta'weez is extremely distinguished because it is suited to all types of people and it cannot be praised enough. It is truly an alchemy of life.

The Murabba Wad’ee Ta'weezaat of the Huroof Muqatta'aat

Murabba Wad’ee: These are such Murabba (4x4) Ta'weez diagrams that are prepared for special purposes for people with various types of dispositions. There are two types of Murabba Wad’ee:

Murabba Wad’ee without Kasar: This is the Murabba Wad’ee diagram that has no remainder after division.

Murabba Wad’ee with Kasar: This Murabba Wad’ee diagram has a remainder after division.

In this discussion, we will illustrate four diagrams of the **“Murabba Wad’ee without Kasar”** and eight **“Murabba Wad’ee with Kasar”** diagrams. All the diagrams are Murabba and comprise of the 29 Huroof Muqatta'aat, having a grand total of 3385. However, because the methods in which each diagram is prepared are different, the form of each one will appear to be different. Nevertheless, the grand total of each is the same.

It has already been explained that the effect of a Ta'weez changes when the numbers and cells are changed. It also occurs that a Ta'weez without the desired effect can be of tremendous benefit when the style of preparation is altered. In fact, even Aamileen cannot understand the reason for this change. It is just a phenomenon that occurs frequently. The most that can be said about this is that Ta'weezaat are a form of treatment that resemble medicines and that Allaah’s law applies equally to all. Therefore, just as medication and dosages are adjusted several times, the Aamil also has to treat the patient in various manners to attain success. He will have to persevere with the treatment with the welfare of the patient as priority and not his personal benefit. If he cannot meet with success at once, he will have to alter the structure of the Ta'weez. If he still does not meet with success, he will have to explore other suitable Ta'weezaat. Insha Allaah, he will soon succeed because a person who employs Allaah’s speech with noble intentions can never be unsuccessful.

The Four Ta'weezaat of Murabba Wad’ee without Kasar and their Method of Preparation

Protection of Belongings and Gaining Influence over Others

✠	✈✈	💧💧✞✝	✈
💧💧✞❄	☼	⌖	✈☼
💧	💧💧✞⌖	✡	✞
✈🏳	✝	❄	💧💧✞✞

3385-21=3364
Thereafter, the Ta'weez is completed up to the end from the 13th cell onwards.

For all Deeni and Worldly Concerns

✠	💧💧✞☼	✈❄	✈
✈💧	☼	⌖	💧💧✞💧
💧	✈✞	💧💧✞🏳	✞
💧💧✞✈	✝	❄	✈✝

3385-25=3360
Thereafter, the Ta'weez is completed from the 9th cell onwards.

Contentment and Wealth

💧💧✝✡	✈✈	✈❄	✈
✈💧	☼	💧💧✝✠	✈☼
💧	✈✞	✡	💧💧✝⌖
✈🏳	💧💧✝✞	❄	✈✝

3385-29=3356
Thereafter, the Ta'weez is completed from the 5th to the 8th cell. The other cells will be completed like any other Tab'ee Ta'weez.

For Military Victory

✠	✈✈	✈❄	💧💧🕆☼
✈💧	💧💧🕆💧	🕈	✈☼
💧💧🕆❄	✈✞	✡	✞
✈🏳	🕆	💧💧🕆🕆	✈🕆

3385-33=3352
Thereafter, the 1st to the 4th cell is completed, followed by the rest in the normal Tab'ee fashion.

The Eight Diagrams of the Huroof Muqatta'aat as Murabba Wad'ee without Kasar

Protection and Warding off Illness

✈✈☼🕆	✈✈☼✠	✈✈💧✈	✈
✈✈💧🏳	☼	✈✈☼❄	✈✈☼✡
💧	✈✈💧💧	✈✈☼✞	✈✈☼💧
✈✈☼🕈	✈✈☼☼	❄	✈✈💧☼

3385-19=3376
3376÷3=1125 with a remainder of 10. The quotient is placed in the 5th cell, whereafter the diagram is completed.

Protection of Wealth and Family

✠❄🕆	✠🕆✈	✠🕆✠	✠💧✈
✠🕆✞	✠💧💧	✠❄💧	✠🕆💧
✠💧🕆	✠✞☼	✠❄🕈	✠❄✈
✠❄✡	✠💧✡	✠💧🕈	✠✞🏳

3385-60=3325
3325÷4=831 with a remainder of 1
The quotient is placed in the first cell and the diagram is completed by

constantly adding two.

Stability in Employment

✠❄🕆	✠🕆❄	✠✞💧	✠☼💧
✠✞🏳	✠☼✞	✠❄☼	✠🕆🕈
✠☼✡	✠✞✡	✠❄✠	✠💧✡
✠🕆✈	✠💧✞	✠💧☼	✠✞✞

3385-90=3295
3295÷4=823 with a remainder of 3
The quotient is placed in the first cell and the diagram is completed by constantly adding three.

To win the Favour of a Ruler

✠❄❄	✠🕆✞	✠✞✡	✠✈✞
✠✞🕆	✠☼🏳	✠❄🏳	✠✞🏳
✠☼❄	✠🕈🕈	✠❄✠	✠💧☼
✠🕆☼	✠💧☼	✠☼✠	✠🕈💧

3385-120=3265
3265÷4=816 with a remainder of 1
The quotient is placed in the first cell and the diagram is completed by constantly adding four.

For Elevation of Status

✠❄❄	✠🕆✡	✠🕈❄	✠🏳✠
✠✞✡	✠✈💧	✠💧✡	✠✞❄
✠✈✠	✠✠❄	✠❄✡	✠💧❄
✠🕆❄	✠☼✡	✠☼💧	✠🕈✡

3385-150=3235
3235÷4=808 with a remainder of 3

The quotient is placed in the first cell and the diagram is completed by constantly adding five.

For Strength and Victory over Enemies

✠❄💧	✠✞✈	✠✠🏳	✠🏳✈
✠⌖❄	✠🏳⌖	✠💧⌖	✠✞⌖
✠✈💧	✠✡☼	✠❄✡	✠💧✈
✠✝✝	✠☼✝	✠✈✡	✠✠✞

3385-180=3205
3205÷4=801 with a remainder of 1
The quotient is placed in the first cell and the diagram is completed by constantly adding six.

To Reconcile and Create Love between Husband and Wife

✠❄💧	✠✞❄	✠✠✝	⌖✡💧
✠⌖✠	✠🏳🏳	✠💧✞	✠⌖✈
✠🏳⌖	✠✡✡	✠✝🏳	✠☼✡
✠✝✠	✠☼☼	✠✈❄	✠✡☼

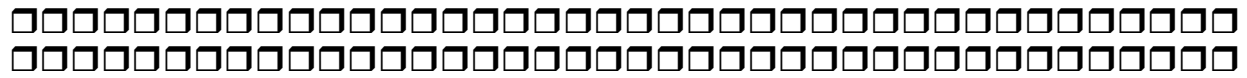
3385-210=3175
3175÷4=793 with a remainder of 3
The quotient is placed in the first cell and the diagram is completed by constantly adding seven.

To Solve all Types of Difficulties

✠❄☼	✠✞✞	✠✡✈	⌖✠✞
✠✠💧	⌖✡❄	✠💧❄	✠⌖❄
✠🏳☼	✡🏳⌖	✠✝🏳	✠✞☼
✠✝✠	✠✈✠	✠✈🏳	✠✡✡

3385-240=3145

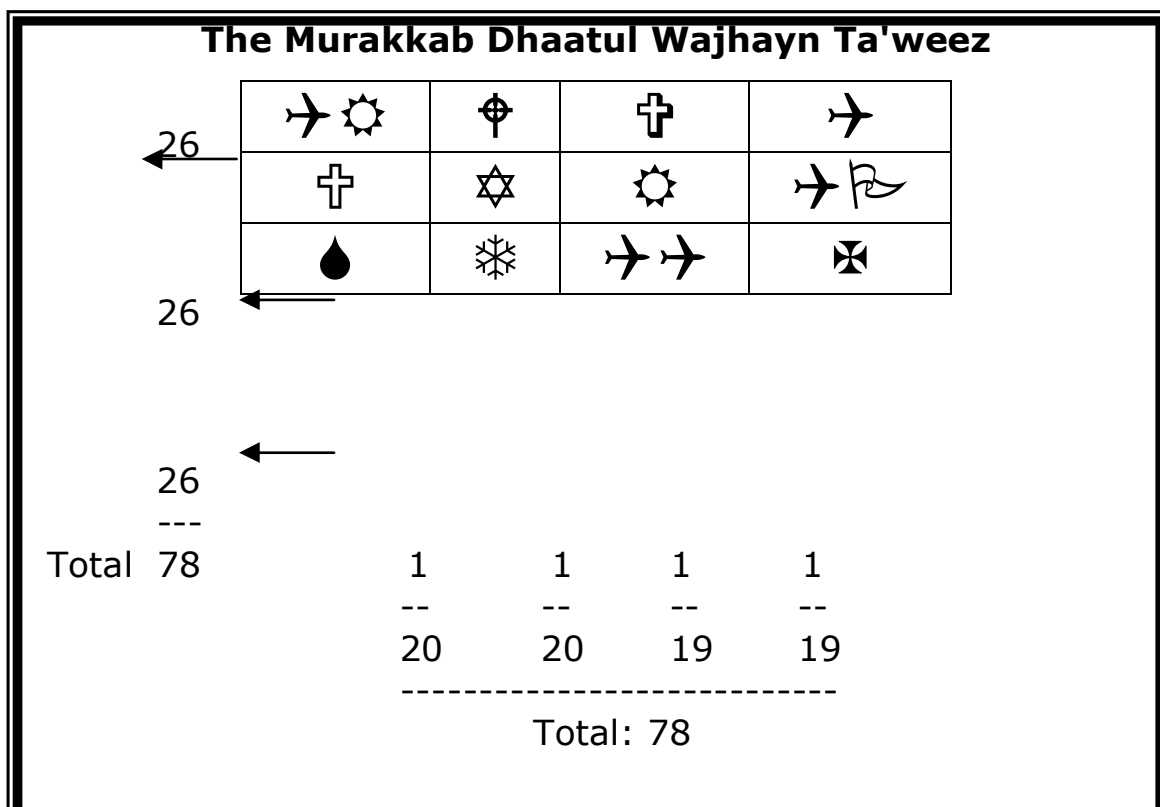
3145÷4=786 with a remainder of 1.
The quotient is placed in the first cell and the diagram is completed by constantly adding eight.

❐❐
❐❐

“Murakkab Dhaatul Wajhayn” Ta'weez (An Extremely Rare Ta'weez)

It will not be farfetched to say that this Ta'weez is nothing short of a revelation in the field of Amaliyaat. This 12 cell Ta'weez cannot be found in any other book. Although many Aamileen have tried to write a Ta'weez of 12 cells, it appears as if they were unaware of the method in which to do this or of the principles to follow when doing so. Although certain books contain Ta'weezaat of 12 cells, neither are the beginnings nor the endings of the Ta'weezaat determinable. They therefore provide no clue concerning the method of preparation.

It seems as if some people have assumed that a 12-cell diagram must be possible in the science of Jafar. They have therefore tried to formulate one just to include it in their book even though they had no clue about the principles. It is also possible that they heard about the existence of a 12-cell Ta'weez diagram from dubious sources and then merely added numbers to the diagram without thinking. These “Ta'weezaat” are therefore totally incorrect and it goes without saying that those who formulated them are unable to furnish any principles for preparing such Ta'weezaat and cannot classify them into categories. There is therefore no question about the benefits of these “Ta'weezaat”.

Nevertheless, it can be safely said that no book on Amaliyaat published to date in the Indopak subcontinent provides a subjective discussion about the “Murakkab Dhaatul Wajhayn” Ta'weez that we are about to present. Just as this Ta'weez diagram is unique in its appearance, it is also matchless in its attributes and effects. I had to make a tremendous effort to secure permission to write this Ta'weez, which happens to be a family heritage.

It was an extremely difficult decision for me to take when I decided to publish this Ta'weez. My late father (A.R) was not prepared to publicise it. However, I feared that if this priceless Ta'weez is not made public it would be lost to the world just as many invaluable preparations of the early physicians were lost. All that is left of these are fables that they once existed.

This Ta'weez diagram is linked to the supplication "Yaa Hakeem". The grand total of the diagram (Masaahat) is 78 and the subtractive number is 66.

The Method of Completing the "Murakkab Dhaatul Wajhayn" Ta'weez

66 must be subtracted from the desired sum. The remainder of this subtraction must then be divided by 12 and the quotient placed into the first cell. The diagram is then completed in the usual manner.

THE REMAINDER: If there is a remainder after dividing, this must be kept in mind. Because the figure is divided by 12, the remainder may be any figure between 1 and 11.

- If the remainder is 1, it will be added to the 12th cell e.g. if the original figure is 3379, 3313 will remain after subtracting 66. When 3313 is divided by 12, the quotient is 276 with a remainder of 1.

- If the remainder is 2, addition will be to the 11th cell[36] e.g. if the original figure is 3380, 3314 will remain after subtracting 66. When 3314 is divided by 12, the quotient is 276 with a remainder of 2.

- Similarly, if the original figure is 3381, 3315 will remain after subtracting 66. When 3315 is divided by 12, the quotient is 276 with a remainder of 3. Addition will take place in the 10th cell.

- If the original figure is 3382, 3316 will remain after subtracting 66. When 3316 is divided by 12, the quotient is 276 with a remainder of 4. Addition will now take place in the 9th cell.

- If the original figure is 3383, 3317 will remain after subtracting 66. When 3317 is divided by 12, the quotient is 276 with a remainder of 5. Addition will take place in the 8th cell.

- If the original figure is 3384, 3318 will remain after subtracting 66. When 3318 is divided by 12, the quotient is 276 with a remainder of 6. Addition will take place in the 7th cell.

- If the original figure is 3385, 3319 will remain after subtracting 66. When 3319 is divided by 12, the quotient is 276 with a remainder of 7. Addition will take place in the 6th cell.

In the same way as the above calculations:

- When the number is 3386, the remainder will be 8 and addition will take place in the 5th cell.
- When the number is 3387, the remainder will be 9 and addition will take place in the 4th cell.
- When the number is 3388, the remainder will be 10 and addition will take place in the 3rd cell.
- When the number is 3389, the remainder will be 11 and addition will take place in the 2nd cell.

The Physical Characteristics of the Murakkab Dhaatul Wajhayn Ta'weez

[36] In all the cases, only 1 will be added to the specified cells irrespective of how much the remainder is.

This Ta'weez has three rows indicating that it belongs to the Muthallath category. At the same time, it has four columns, which place it equally in the Murabba category. It is therefore part Muthallath and part Murabba, thereby including the characteristics of both.

The "Masaahat" (grand total) of the diagram is complete. As mentioned earlier, the Muthallath diagram is the "Hawwa" diagram, with each Dila totalling 15. The sum of three Dilas in the Muthallath diagram is 45. The Murakkab Dhaatul Wajhayn Ta'weez is much simpler and the total of a single Dila is not taken into account. It is only the sum of all three Dilas that reflect the desired figure. Similarly, if the figures of the columns are added, the sum of all four columns will produce the desires figure.

The Inner Characteristics of the Murakkab Dhaatul Wajhayn Ta'weez

The speciality of this Ta'weez is that it displays its marvel when all other Ta'weezaat fail. A single Wad'ee Ta'weez prepared during the proper times with all the necessary conditions of the Murakkab Dhaatul Wajhayn Ta'weez, has sometimes cured people completely. This Ta'weez has often miraculously cured people with certain diseases.

The Murakkab Dhaatul Wajhayn Ta'weez

❖ This Ta'weez is actually a representation of "Yaa Allaah". The numerical value of "Yaa Allaah" is 78, to which the Ta'weez corresponds.

❖

{TRANSLATION: **"He (Allaah) encompasses everything."**}

The Arabic word "Huwa" refers to the Being of Allaah, while the word "Muheet" refers to Allaah's great attribute of being Aware and in control of everything. The words in between merely serve to connect these two key words. The sum of these two words that refer to Allaah's Being and His attributes is also 78.

❖ If one views the rows of the Ta'weez from right to left (called Dilas), one will notice that each row adds up to 26. The Jumal Katheer of is 278. Because this Ta'weez is comprised solely of units and tens, the hundreds of a number will be ignored. Therefore, the number 278 will be read simply as 78, which is the sum of the Dilas in the Ta'weez.

❖ The Jumal Sagheer of is 26, which corresponds to the sum of the numbers in every row of the Ta'weez. Therefore, every row of the Ta'weez conceals

Jumal Kabeer	⓪	↓	➬	❺	⌧	Total
	8	40	70	60	100	278
Jumal Sagheer	⓪	↓	➬	❺	⌧	Total
	8	4	7	6	1	26

❖ The four columns of the Ta'weez indicate that values will be calculated according to the Jumal Kabeer and not the Jumal Sagheer. The rule of Abjad will therefore be implemented for every name of Allaah that each Dila infers.

❖ The sum of the first Dila is 19, which corresponds to "(Yaa) Waahid". The sum of the second Dila is also 19, corresponding to the word "Huda" (guidance). The sum of the third Dila is 20, which is also the numerical value of the name "Haadi" (another of Allaah's most beautiful names). The sum of the fourth Dila also happens to be 20 and thus equal to the numerical value of Allaah's name "Wadood".

The Murakkab Dhaatul Wajhayn Ta'weez as a Supplication to Allaah

The numerical composition of this Ta'weez is most unique and translated into a form of supplication to Allaah. The sum of the rows of the Ta'weez form the Jumal Sagheer of "Yaa (O!) Haa Meem Ayn Seen Qaaf". It is therefore a numerical version of the du'aa that Hadhrat Ali (R.A) used to make when he used to say, "O Kaaf Haa Yaa Ayn Saad! O Haa Meem Ayn Seen Qaaf!". When a person reads the rows of this Ta'weez, it is as if he is supplicating to Allaah thrice. The person wants to pour his heart out to Allaah but, knowing that Allaah is well aware of his heart's contents, he continues crying out to Allaah without asking his needs.

An analysis of the four columns of the Ta'weez will reveal that the sum of the first column is 19, corresponding to "Yaa Waahid" ("O The One!"). The sum of 19 that the second column contains tallies with

the numerical value of the word "Huda" (guidance). Therefore, the columns actually form a du'aa in which a person invokes Allaah by His special name of unity. It is as if the person is saying, "O Allaah! Because all the affairs and concerns of my life are dependent on You only, I have no door to knock on besides Yours. There is none for me besides Yourself. Every minor and significant matter of my life cannot be carried out successfully without Your guidance. Therefore, I ask You for Your guidance and assistance by Your special name. Light the lantern of guidance for me so that I may achieve my objectives."

The second column translates to "Yaa Haadi" ("O Giver of guidance") while the fourth is a numerical representation of "Yaa Wadood" ("O The Most Loving"). In these columns it is as if the person is crying to Allaah saying, "O The One Who guides in every matter of life! Always remain pleased with me and ever be angry with me. Look to me with love. You are the Most Loving, so bestow a bit of Your love on me. In reality, everything in the universe is in Your control because You encompass everything - **"He (Allaah) encompasses everything."**

Al Hakeem and the Manifestation of His Power

This Ta'weez expresses exactly what an obedient slave of Allaah would say. However, it does not mention exactly what the servant asks from Allaah and what Allaah will grant him. Whenever a person supplicates to Allaah sincerely, Allaah will always grant him what he wants. Allaah says about Himself in the Qur'aan, **"Or Him Who responds to the distressed when he calls Him, averts evil."** {Surah Naml (27), verse 62}

Rasulullaah (sallallaahu-alayhi-wa-sallam) has mentioned, "A servant is never deprived when he prays to Allaah." A person's life in this world is just a small portion of his existence. While it is certain that a person will see the fruit of his supplication, only Allaah knows whether he will see it in this phase of his worldly existence. He may receive it here or in the remaining portion of his existence in the Aakhirah (Hereafter). Allaah is Al Hakeem (The Wise) and He knows exactly how much to give a person, where to give and when to give. The decision is in His hands but none shall be deprived.

The universe is filled with manifestations of Allaah's wisdom and we are surrounded by so many of them in our daily lives. Allaah has not restricted these to certain areas, but one is able to see a multiplicity of them wherever one turns. There are those that appeal to man and

others that do not. Allaah knows exactly what is needed at every part of the vast universe at every moment. Our minds will never be able to comprehend this. Man is unable to understand why Allaah created Hadhrat Aadam (A.S) as well as Shaytaan. Similarly, there are thousands of questions that plague man's mind, which he cannot make sense of. Allaah created roses but why thorns? Allaah created light but why darkness? Allaah tells mankind in the Qur'aan that their knowledge is extremely limited[37]. Man is therefore unable to comprehend the depths many matters.

A man's intelligence cannot understand what Allaah had decided for him when he asked for something from Allaah. Will he be granted exactly what he asked for or something better? This is only known to Allaah, the Most Wise. Allaah controls the entire universe with His perfect wisdom.

Because Allaah knows the depths of every affair, one of His names is Al Hakeem. The numerical value of Al Hakeem is 78. Therefore, according to its numerical value, the Murakkab Dhaatul Wajhayn Ta'weez is a "Yaa Hakeem" Ta'weez.

The Twelve Manners of Preparing the Murakkab Dhaatul Wajhayn Ta'weez

The Murakkab Dhaatul Wajhayn Ta'weez has twelve methods of preparation, each having individual benefits. Each method also has a name of its own by which it can be remembered. In fact, Aamileen of the past named their Ta'weezaat "fiery", "airy", "watery" and "sandy" for the very reason of differentiating them. They used these names because of the elementary make up of man.

The Reason for the Naming of Ta'weezaat

Ta'weezaat are prepared to safeguard man's interests. Because man's physical body is made up of the basic elements of fire, air, water and sand, Ta'weezaat have been named by the names of "fiery", "airy", "watery" and "sandy". However, research has revealed that man is made up of as many as 105 other elements such as iron, copper, sulphur, lime, magnesium, etc. Certain Murakkab Dhaatul Wajhayn Ta'weezaat have derived their names from these other elements.

[37] Verse 85 of Surah Bani Israa'eel (Surah 17).

These names have merely been used so that the various methods of preparation may be remembered. When an appropriate method is determined for a particular condition, this may be further expanded and many more Ta'weezaat derived. An Aamil may also explore other derivations until the most effective one is discovered.

The Various forms of the Murakkab Dhaatul Wajhayn Ta'weez

"Tab'ee Fiery" for Conception

✈☼	⌖	✞	✈
✝	✡	☼	✈🏱
💧	❄	✈✈	✠

"Tab'ee Airy" for Warding off Bad Dreams

✝	✡	☼	✈🏱
☼	⌖	✞	✈
💧	❄	✈✈	✠

"Tab'ee Watery" for Warding off Anger

✈🏱	☼	✡	✝
✈	✞	⌖	✈☼
✠	✈✈	❄	💧

"Tab'ee Sandy" to Secure Victory over Enemies

✈	✞	⌖	✈☼
✈🏱	☼	✡	✝
✠	✈✈	❄	💧

"Wad'ee Fiery" for Warding off Black Magic and Evil Spirits

☼✠✠	☼✠💧	☼✠☼	☼🕈✞
☼✠⚐	☼✠✝	☼🕈🕈	☼✠✞
☼🕈✠	☼🕈✡	☼✠🕈	☼✠❄

"Wad'ee Airy" for Protection Against Insanity

☼✠⚐	☼✠✝	☼🕈🕈	☼✠✞
☼✠✠	☼✠💧	☼✠☼	☼🕈✞
☼🕈✠	☼🕈✡	☼✠🕈	☼✠❄

"Wad'ee Watery" for Safety from all Calamities

☼✠✞	☼🕈🕈	☼✠✝	☼✠⚐
☼🕈✞	☼✠☼	☼🕈💧	☼✠✠
☼✠❄	☼✠🕈	☼🕈✡	☼🕈✠

"Wad'ee Sandy" to Ward Off Fear

☼🕈✞	☼🕈☼	☼✠💧	☼✠✠
☼✠✞	☼🕈🕈	☼✠✝	☼✠⚐
☼✠❄	☼✠🕈	☼🕈✡	☼🕈✠

"Iron Tab'ee" to Curb Premature Ejaculation

💧	❄	✈✈	✠
✝	✡	☼	✈⚐
✈☼	🕈	✞	✈

"Copper Tab'ee" to Stop Excessive Menstrual Bleeding

✠	✈✈	❄	💧
✈🏳	☼	✡	✝
✈	✞	🕈	✈☼

"Lead Tab'ee" to Stop Excessive Wet Dreams

✈☼	✈	🕈	✞
✝	✈🏳	✡	☼
💧	✠	❄	✈✈

"Mercury Tab'ee" to Subdue Enemies

✞	🕈	✈	✈☼
☼	✡	✈🏳	✝
✈✈	❄	✠	💧

Wad'ee Ta'weezaat of the Huroof Muqatta'aat

"Iron Wad'ee" to Solve Problems

☼🕈✠	☼🕈✡	☼✠🕈	☼✠❄
☼✠🏳	☼✠✝	☼🕈🕈	☼✠✞
☼✠✠	☼✠💧	☼✠☼	☼🕈✞

"Copper Wad'ee" for Protection Against Enemies

☼✠❄	☼✠🕈	☼🕈✡	☼🕈✠
☼✠🕇	☼🕈🕈	☼✠🕆	☼✠🏱
☼🕈🕇	☼✠☼	☼✠💧	☼✠✠

"Lead Wad'ee" for Safety and Protection

☼✠✠	☼🕈🕇	☼✠💧	☼✠☼
☼✠🏱	☼✠🕇	☼✠🕆	☼🕈🕈
☼🕈✠	☼✠❄	☼🕈✡	☼✠🕈

"Mercury Wad'ee" for Love Between a Couple

☼✠☼	☼✠💧	☼🕈🕇	☼✠✠
☼🕈🕈	☼✠🕆	☼✠🕇	☼✠🏱
☼✠🕈	☼🕈✡	☼✠❄	☼🕈✠

"Silver Tab'ee" for Protection Against Insanity and Hysteria

☼	✡	✈🏱	🕆
🕇	🕈	✈	✈☼
✈✈	❄	✠	💧

"Gold Tab'ee" for Protection and Good Health

🕆	✈🏱	✡	☼
✈☼	✈	🕈	🕇
💧	✠	❄	✈✈

" Sulphur Tab'ee" to Ward Off Leprosy and White Liver

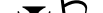
✝	✈🏳	✡	☼
💧	✠	❄	✈✈
✈☼	✈	🕈	✞

"Lime Tab’ee" to Cure Nosebleed

✝	✡	✈🏳	☼
💧	❄	✠	✈✈
✈☼	🕈	✈	✞

Wad’ee Ta'weezaat of the Huroof Muqatta'aat

"Silver Wad'ee" for Increase in Knowledge

☼🕈🕈	☼✠✝	☼✠✞	☼✠🏳
☼✠☼	☼✠💧	☼🕈✞	☼✠✠
☼✠🕈	☼🕈✡	☼✠❄	☼🕈✠

"Gold Wad'ee" for Increase in Sustenance

☼✠🏳	☼✠✞	☼✠✝	☼🕈🕈
☼✠✠	☼🕈✞	☼✠💧	☼✠☼
☼🕈✠	☼✠❄	☼🕈✡	☼✠🕈

"Sulphur Wad'ee" for Skin Disorders

☼✠⚐	☼✠✞	☼✠✝	☼🕈🕈
☼🕈✠	☼✠❄	☼🕈✡	☼✠🕈
☼✠✠	☼🕈✞	☼✠💧	☼✠☼

"Lime Wad'ee" to Cure all Illnesses

☼✠⚐	☼✠✝	☼✠✞	☼🕈🕈
☼🕈✠	☼🕈✡	☼✠❄	☼✠🕈
☼✠✠	☼✠💧	☼🕈✞	☼✠☼

The Beefits of the Mukhammas, Musaddas and Musabba Ta'weezaat

The various types of Ta'weezaat are used for various purposes. Changing the types and methods of preparation speeds up the effects of these Ta'weezaat. Many Aamileen are of the opinion that only the Mukhammas, Musaddas, Musabba, etc can be of benefit in certain conditions and that no other Ta'weez will suffice.

According to my personal experience, a "dual-fiery" Ta'weezaat eliminates the need to use Mukhammas, Musaddas and other Ta'weezaat of this nature. When the Aamil is well acquainted with the rules of Muthallath, Murabba and "dual-fiery" Ta'weezaat and has offered the Zakaah for these, he will not need to use any other Ta'weez. However, it is best if he offers the Zakaah of the Mukhammas Ta'weez as well because he will not need to offer the Zakaah of any other Ta'weez after this. Since it is necessary for an Aamil to be acquainted with all types of Ta'weezaat, we will discuss the others as well.

The Mukhammas (5x5) Ta'weez

This Ta'weez is linked to Allaah's name "Dayyaan" (Vigilant, The One to take reckoning). The sum of the Mukhammas Tab'ee diagram is 65. It is a "Fardul Fard" Ta'weez and the "subtractive number" is 60.

THE METHOD OF COMPLETING THE MUKHAMMAS TA'WEEZ

This Ta'weez is related to the planet Venus. 60 is subtracted from the original number and the remainder is divided by 5. The Quotient is placed in the first cell and then the Ta'weez is completed in the normal fashion.

THE REMAINDER: If there is a remainder after dividing, it should be borne in mind.

- If the remainder is 1, one will be added to the 21^{st} cell.
- If the remainder is 2, one will be added to the 16^{th} cell.
- If the remainder is 3, one will be added to the 11^{th} cell.
- If the remainder is 4, one will be added to the 6^{th} cell.

AN EASY MANNER OF REMEMBERING THE REMAINDER

The Mukhammas Ta'weez has five rows and five columns, adding up to a total of 25 cells. As mentioned earlier, 60 should be subtracted from the original figure and the remainder thus derived must be divided by 5.

Mukhammas Tab'ee

🕈	✈💧	✈✡	☼🕆	✈
☼⚐	☼✈	☼	✠	✈❄
💧	✡	✈🕆	✈🕇	☼☼
✈✈	✈🕈	☼💧	❄	✈⚐
☼❄	🕆	🕇	✈☼	✈✠

Effect: This Ta'weez is extremely effective to establish one’s influence over one’s beloved on condition that the names and mother’s names of both parties are correct, the appropriate Aayaat are used and all the other necessary requirements are met.

A Wad'ee Ta'weez of the Huroof Muqatta'aat

🕇🕈✈	🕇🕈🕈	🕇✠💧	🕇✠✡	🕇🕇🕆
🕇✠❄	🕇✠🕆	🕇🕇🕇	🕇🕈☼	🕇🕈✠
🕇🕇🕈	🕇🕈💧	🕇🕈✡	🕇✠⚐	🕇✠🕇
🕇🕈🕆	🕇✠✈	🕇✠🕈	🕇🕇✠	🕇🕈❄
🕇✠✠	🕇🕇✡	🕇🕈⚐	🕇🕈🕇	🕇✠☼

Effect: This Ta'weez should be written with rose and saffron water on a Friday, washed in the water of a flowing river, mixed with some sweet food and eaten on an empty stomach for seven Fridays. This will create immense love.

A Huroof Muqatta'aat Ta'weez for the Protection of One's Home and Belongings

🕈	✈✈✈✡	✈✈☼✞	✈✈💧☼	✈
✈✈☼🕈	✈✈☼✠	☼	✠	✈✈☼🏳
💧	✡	✈✈☼✈	✈✈☼💧	✈✈☼✡
✈✈✈🕈	✈✈☼❄	✈✈💧🏳	❄	✈🏳
✈✈💧✈	✝	✞	✈✈✈✠	✈✈☼✝

Mukhammas "Kaaf Haa Yaa Ayn Saad" Ta'weez

✡🏳 (ஜ)	🕈🏳 (➩)	✈🏳 (⇳)	✝ (⬇)	☼🏳 (➶)
-🏳 (⇳)	✝ (⬇)	☼🏳 (➶)	✡🏳 (ஜ)	🕈🏳 (➩
🏳 (➶)	✡🏳 (ஜ)	🕈🏳 (➩)	✈🏳 (⇳)	✝ (⬇)
🏳 (➩)	✈🏳 (⇳)	✝ (⬇)	☼🏳 (➶)	✡🏳 (ஜ
✝ (⬇)	☼🏳 (➶)	✡🏳 (ஜ)	🕈🏳 (➩)	✈🏳 (⇳

<u>Effect:</u> This Ta'weez is extremely effective for an agitated and troubled person.

<u>Method:</u> "Kaaf Haa Yaa Ayn Saad" should be recited 195 times daily for forty days and then this Ta'weez should be written during the hour of Sa'd. It must then be kept with one. Insha Allaah, the desired effect will be realised.

Mukhammas "Haa Meem Ayn Seen Qaaf" Ta'weez

(⌦) ✈⚐⚐	(❺) ✞⚐	(➷) ⌖⚐	(↓) ❄⚐	(⓪) ✠
⌖✈	💧✞	✡	✈⚐✈	✞✈
✈⚐	✈⚐☼	✞☼	✞⌖	💧⌖
✞✠	✞✠	💧✠	✈✈	✈⚐💧
💧✡	✈☼	✡✡	✞✡	✞✡

Effect: This Ta'weez is extremely effective to shut the tie the tongue of an enemy. It should be written on a thin red paper and placed in a lock. The lock should be closed and thrown into a dark well. Within a few days, the enemy’s tongue will be locked.

An East Method of Completing a Mukhammas Ta'weez

This Ta'weez may be completed by following the principles given below:

- 41 should be subtracted from the original number and the remainder should be divided by 4. The quotient should be placed in the 6th cell and the Ta'weez completed as usual.
- 32 should be subtracted from the original number and the remainder should be divided by 3. The quotient should be placed in the 11th cell and the Ta'weez completed as usual.
- 33 should be subtracted from the original number and the remainder should be divided by 2. The quotient should be placed in the 16th cell and the Ta'weez completed as usual.

WITH A REMAINDER: The procedure for a remainder after division is the same as has been explained earlier for a Mukhammas Ta'weez.

WITHOUT A REMAINDER: 44 should be subtracted from the original number and then no division should take place. The remainder of the subtraction should be placed in the 21st cell and the Ta'weez completed as usual.

The Musaddas Ta'weez (6x6)

The sum of this Ta'weez is 111, the “subtractive number” is 105 and it is associated with the rising of the sun.

THE METHOD OF COMPLETING THIS TA'WEEZ

105 should be subtracted from the original number and the remainder should be divided by 6. The quotient should be placed in the 1st cell and the Ta'weez completed as usual.

REMAINDER:

- If the remainder is 1, one will be added to the 31st cell.
- If the remainder is 2, one will be added to the 25th cell.
- If the remainder is 3, one will be added to the 19th cell.
- If the remainder is 4, one will be added to the 13th cell.
- If the remainder is 5, one will be added to the 7th cell.

✈☼	✈✡	💧🏳	💧✈	✈✠	✈
✈💧	💧💧	✈✈	☼	☼✠	☼❄
☼✡	💧	✈❄	☼💧	✈🏳	💧☼
❄	☼🕈	✈✝	☼☼	💧❄	✡
✈🕈	✠	💧✝	☼✞	✝	☼🏳
💧✞	☼✈	✞	🕈	✈✞	☼✝

Effect: If this Ta'weez is written in a lion’s skin after sunrise on a Friday and this Ta'weez kept with one, one’s sexual prowess will be substantially increased. This Ta'weez is derived from the verse:

It contains a description of Allaah, the numerical value of which is 111.

ADDITIONAL RULES CONCERNING THE

COMPLETION OF MUSADDAS TA'WEEZAAT

There are several other methods of completing the Musaddas Ta'weez. These are as follows:

- 76 should be subtracted from the original number and the remainder should be divided by 5. The quotient should be placed in the 7th cell and the Ta'weez completed as usual.
- 59 should be subtracted from the original number and the remainder should be divided by 4. The quotient should be placed in the 13th cell and the Ta'weez completed as usual.
- 54 should be subtracted from the original number and the remainder should be divided by 3. The quotient should be placed in the 19th cell and the Ta'weez completed as usual.
- 61 should be subtracted from the original number and the remainder should be divided by 2. The quotient should be placed in the 25th cell and the Ta'weez completed as usual.

WITHOUT A REMAINDER: 80 should be subtracted from the original number and the remainder should be placed in the 31st cell without dividing. The Ta'weez is then completed as usual.

The Musabba (7x7) Ta'weez

This Ta'weez is linked to “Yaa Lateef” and “Yaa Wali”, which are from among Allaah’s most beautiful names. This is a “Fardul Fard” Ta'weez and is associated with he rise of Mars.

The sum of the Musabba Tab’ee Ta'weez is 175 and the “subtractive number” is 168. To complete the Musabba Ta'weez 168 should be subtracted from the original number and the remainder should be divided by 7. If anything remains after the quotient, it should be dealt with as follows:

Remainder	1	2	3	4	5	6
Cell	43^{rd}	36^{th}	29^{th}	22^{nd}	15^{th}	8^{th}

✡	✈🕈	☼✝	💧💧	❄✈	❄✡	✈
☼✞	💧❄	❄☼	❄💧	☼	✈🏳	✈✠
💧✞	❄❄	💧	✈✈	✈✡	☼🕈	💧✝
❄	✈☼	☼🏳	☼✠	☼✡	💧🕈	❄✝
☼✈	☼☼	💧🏳	💧✠	❄✞	✝	✈💧
💧✈	💧✡	❄🕈	✞	✈❄	✈✝	☼💧
❄✠	🕈	✠	✈✞	☼❄	💧☼	❄🏳

Effect: This Ta'weez is effective for:

- Increasing sexual potency.
- Curing physical illnesses.

This Ta'weez should be written on a yellow paper on a Saturday after sunrise. Rose and saffron water should be used to write it.

- For Digestion: The Ta'weez must be washed in running water on a Monday and Thursday and drunk for forty days.
- To Charm one’s Beloved: The Ta'weez should be written with a mixture of rose water, saffron and musk on the 7th of Rajab. When required, the names of the couple with the names of

their mothers should be written beneath the Ta'weez. The Ta'weez should then placed in a fowl’s egg and the hole of the egg sealed with flour. The egg must then be buried near a stove so that it receives a little heat. After seven weeks that egg should be removed and cast into the ocean. The heart of the beloved will begin to burn with longing and s/he will become impatient to meet his/her partner. This Ta'weez is well tried and proven to be successful.

OTHER METHODS OF COMPLETING THE MUSABBA TA'WEEZ

- 127 should be subtracted from the original number and the remainder should be divided by 6. The quotient should be placed in the 8th cell and the Ta'weez completed as usual.
- 100 should be subtracted from the original number and the remainder should be divided by 5. The quotient should be placed in the 15th cell and the Ta'weez completed as usual.
- 87 should be subtracted from the original number and the remainder should be divided by 4. The quotient should be placed in the 22nd cell and the Ta'weez completed as usual.
- 88 should be subtracted from the original number and the remainder should be divided by 3. The quotient should be placed in the 29th cell and the Ta'weez completed as usual.
- 103 should be subtracted from the original number and the remainder should be divided by 2. The quotient should be placed in the 36th cell and the Ta'weez completed as usual.

REMAINDER: The procedure to take when there is a remainder after division is the same as explained in the table illustrated earlier.

WITHOUT A REMAINDER: 132 should be subtracted from the original figure and the remainder placed in the 43rd cell. The rest is as normal.

The Muthamman (8x8) Ta'weez

This is a Zawjuz Zawj Ta'weez with a sum of 260 and a "subtractive number" of 252.

THE METHOD OF COMPLETING A MUTHAMMAN TA'WEEZ

252 should be subtracted from the original number and the remainder should be divided by 8. The quotient should be placed in the first cell and the Ta'weez completed as usual. If there is a remainder after division, it should be dealt with in the following manner:

Remainder	1	2	3	4	5	6	7
Cell	57th	49th	41st	33rd	25th	17th	9th

✝	✝☼	💧✠	☼❄	☼✞	❄💧	✞✈	✈
✈	☼💧	✈✞	💧⌖	❄❄	☼	☼✝	✞
✈	❄✈	❄✡	💧	✈❄	✝❄	❄⚐	☼
⚐	☼✠	❄	❄☼	💧✡	✈💧	☼✈	✝
✈	✞	☼✡	✞✞	✞✠	☼⚐	✈☼	💧
	✞✝	❄✠	💧⚐	✈✡	💧💧	✞⌖	✈
💧	✈⚐	✈✠	✝⚐	✞💧	💧✈	⌖	❄
✈	💧✞	✞✡	✡	✠	✞❄	❄✝	💧

Effect:

- ❖ When drought is being experienced, this Ta'weez should be written during and hung in a white cloth on a high place. Insha Allaah,

rain will fall and there will be blessings in crops.

- If a newly written Ta'weez like this is kept with a person on a journey, he will not suffer from fatigue.
- When an animal or bird is suffering of a stomach ailment, the Ta'weez should be written with rose and saffron water and mixed with the fodder. It may also be placed in water and the water given to the ailing creature. Insha Allaah, recovery will be speedy.

VARIOUS MANNERS OF COMPLETING THE MUTHAMMAN TA'WEEZ

- 197 should be subtracted from the original number and the remainder should be divided by 7. The quotient should be placed in the 9th cell and the Ta'weez completed as usual.
- 158 should be subtracted from the original number and the remainder should be divided by 6. The quotient should be placed in the 17th cell and the Ta'weez completed as usual.
- 135 should be subtracted from the original number and the remainder should be divided by 5. The quotient should be placed in the 25th cell and the Ta'weez completed as usual.
- 128 should be subtracted from the original number and the remainder should be divided by 4. The quotient should be placed in the 33rd cell and the Ta'weez completed as usual.
- 137 should be subtracted from the original number and the remainder should be divided by 3. The quotient should be placed in the 41st cell and the Ta'weez completed as usual.
- 162 should be subtracted from the original number and the remainder should be divided by 2. The quotient should be placed in the 49th cell and the Ta'weez completed as usual.

REMAINDER: The procedure to adopt when a remainder is left after division has passed in the foregoing table.

WITHOUT A REMAINDER: 203 must be subtracted from the original number and the remainder placed in the 57th cell. The Ta'weez is then completed as normal.

The Mutassa (9x9) Ta'weez

This is a Fardul Fard Ta'weez and is associated with the rise of Saturn. The sum is 369 and the subtractive number is 360.

THE METHOD OF COMPLETING THE MUTASSA TA'WEEZ

360 should be subtracted from the original number and the remainder should be divided by 9. The quotient should be placed in the first cell and the Ta'weez completed as usual. This Ta'weez is made up of the following names of Allaah:

57 312

369

If there are any remainders after division, they are to be dealt with as follows:

Remainder	1	2	3	4	5	6	7	8
Cell	73rd	64th	55th	46th	37th	28th	19th	10th

[illegible]	✈✠	✝✠	☼✞	✞✞	💧❄	⌖❄	❄☼	✈
[illegible]	✠	❄✠	✈✞	✝✞	☼❄	✞❄	💧☼	✠
[illegible]	⌖✡	💧✠	✞	❄✞	✈❄	✞💧	☼☼	⌖
[illegible]	✞✡	☼✠	⌖⌖	❄✝	❄	✝💧	✈☼	✞
[illegible]	✝✡	☼⌖	✞⌖	💧✝	⌖✝	❄💧	☼	✝
[illegible]	❄✡	✈⌖	✝⌖	☼✝	✞✝	💧💧	⌖💧	❄
[illegible]	💧✡	⌖	❄⌖	✈✝	✝✝	☼💧	⌖☼	💧
[illegible]	☼✡	⌖✠	💧⌖	✝	✝❄	✈💧	✞☼	☼
[illegible]	✈✡	✞✠	💧✞	⌖✞	❄❄	💧	✝☼	✈

Effect: This Ta'weez is effective when one has forgotten where one had buried something. The Ta'weez should be engraved on a lead tablet on a Friday night (the night between Thursday and Friday) and one should sleep the night with the Ta'weez at one’s head-side. Insha Allaah, Allaah will reveal the place where it was buried in a dream. This Amal may be repeated three, six or nine times.

OTHER METHODS OF COMPLETING THE MUTASSA TA'WEEZ

- 289 should be subtracted from the original number and the remainder should be divided by 8. The quotient should be placed in the 10th cell and the Ta'weez completed as usual.
- 236 should be subtracted from the original number and the remainder should be divided by 7. The quotient should be placed in the 19th cell and the Ta'weez completed as usual.
- 201 should be subtracted from the original number and the remainder should be divided by 6. The quotient should be placed in the 28th cell and the Ta'weez completed as usual.
- 184 should be subtracted from the original number and the remainder should be divided by 5. The quotient should be placed in the 37th cell and the Ta'weez completed as usual.
- 185 should be subtracted from the original number and the remainder should be divided by 4. The quotient should be placed in the 46th cell and the Ta'weez completed as usual.
- 204 should be subtracted from the original number and the remainder should be divided by 3. The quotient should be placed in the 55th cell and the Ta'weez completed as usual.
- 241 should be subtracted from the original number and the remainder should be divided by 2. The quotient should be placed in the 64th cell and the Ta'weez completed as usual.

REMAINDER: The procedure to adopt when a remainder is left can be determined by the table that has passed.

WITHOUT A REMAINDER: 296 is subtracted from the original number and then the remainder placed in the 73rd cell. The rest of the Ta'weez is completed as usual.

Recognising Allaah’s Descriptive Names

These names are exclusively used for Allaah when they are preceded by an “Alif” and a “Laam” (⬇ ♋) or when they are preceded by the exclamation “Yaa” (♌⬋). It is for this reason that these names are always preceded by the “Alif” and “Laam” wherever they appear in the Qur'aan e.g. “Al Awwal” (⬇⬈✓♋) and “Al Aakhir” (⑩①✓♋)

Similarly, terms like “Yaa Awwal” (⬇⬈ ♋♌⬋) and “Yaa Aakhir” (⑩①♋♌⬋) are also used exclusively for Allaah. If such words were to be used for the creation, the (⬇ ♋) and (♌⬋) will be omitted.

When making Ta'weezaat, we emulate Allaah’s practice and add the “Alif” and “Laam” when calculating numerical values.

Allaah’s Names with their NUMERICAL VALUEs

No.	**Allaah’s Name**	**Meaning**	**Numerical Value**
1.	Allaah ( )	The True Being worthy of worship	66
2.	Ar Rahmaan ( )	Most Compassionate	329
3.	Ar Raheem ( )	Most Merciful	289
4.	Al Malik ( )	The Sovereign	121
5.	Al Quddoos ( )	Free from all blemishes	201
6.	As Salaam ( )	The Giver of peace	161
7.	Al Mu'min ( )	The One Who gives security from every fear	167

No.	Allaah's Name	Meaning	Numerical Value
8.	Al Muhaymin ( )	Vigilant	176
9.	Al Azeez ( )	Mighty	125
10.	Al Jabbaar ( )	All Powerful	237
11.	Al Mutakabbir ( )	The Magnificent	693
12.	Al Khaaliq ( )	The Creator	762
13.	Al Baari ( )	The Creator of attributes	244
14.	Al Musawwir ( )	The Fashioner of forms	367
15.	Al Ghaffaar ( )	Most Forgiving	1312
16.	Al Qahhaar ( )	The One who has control over all things	337
17.	Al Wahhaab ( )	The One who gives in abundance	45
18.	Ar Razzaaq ( )	The Sustainer	339
19.	Al Fattaah ( )	Remover of all difficulties	520
20.	Al Aleem ( )	All Knowing	181
21.	Al Qaabidh ( )	The One who Straitens sustenance	934
22.	Al Baasit ( )	The One who extends sustenance	103
23.	Ar Khaafidh ( )	The One who humbles	1512

No.	Allaah's Name	Meaning	Numerical Value
24.	Ar Raafi ( )	The One who elevates	382
25.	Al Mu'izz ( )	The One who gives honour	148
26.	Al Mudhill ( )	The One who gives disgrace	801
27.	As Samee ( )	All Hearing	211
28.	Al Baseer ( )	All Seeing	333
29.	Al Hakeem ( )	The Wise	109
30.	Al Adl ( )	The Just	135
31.	Al Lateef ( )	The Knower of innermost secrets	160
32.	Al Khabeer ( )	The Knower of everything apparent and hidden	843
33.	Ar Raqeeb ( )	Ever Watchful	343
34.	Al Haleem ( )	The Tolerant	119
35.	Al Mujeeb ( )	The One who responds to supplications	86
36.	Al Waasi ( )	The One who gives abundance	168
37.	Al Hakam ( )	The One who passes judgements	99
38.	Al Wadood ( )	Most Loving	51
39.	Al Azeem ( )	The Most Grand	1051

No.	Allaah's Name	Meaning	Numerical Value
40.	Al Ghafoor ( )	All Forgiving	1317
41.	Ash Shakoor ( )	The Appreciative	557
42.	Al Aliyy ( )	The Most Exalted	141
43.	AL Kabeer ( )	The Greatest	263
44.	Al Hafeez ( )	The Protector	1029
45.	Al Muqeet ( )	The Provider	581
46.	Al Haseeb ( )	The One who shall take reckoning	111
47.	Al Jaleel ( )	The Majestic	104
48.	Al Kareem ( )	The Magnanimous	301
49.	Al Majeed ( )	The Most Noble	88
50.	Al Baa'ith ( )	The One who shall resurrect the dead	604
51.	Ash Shaheed ( )	The Omnipresent	350
52.	Al Haqq ( )	The True	139
53.	Al Qawiy ( )	The Powerful	147
54.	Al Wakeel ( )	The Helper	97
55.	Al Mateen ( )	The Potent	531

No.	Allaah's Name	Meaning	Numerical Value
56.	Al Wali ( )	The Protecting Friend	77
57.	Al Hameed ( )	Most Praiseworthy	93
58.	Al Muhsy ( )	The One who records	179
59.	Al Mubdy ( )	The One who brings things into existence from nothing	87
60.	Al Mu'eed ( )	The One who has the power to recreate	155
61.	Al Muhyi ( )	The Giver of life	99
62.	Al Mumeet ( )	The Giver of death	521
63.	Al Hayy ( )	The One who will live forever	49
64.	Al Qayyoom ( )	The Self Subsisting	187
65.	Al Waajid ( )	The One who brings things into existence	45
66.	Al Maajid ( )	The One who grants nobility	79
67.	Al Waahid ( )	Alone	50
68.	Al Ahad ( )	The One	44
69.	As Samad ( )	The Independent	165
70.	Al Qaadir ( )	The One with absolute power	336
71.	Al Muqtadir ( )	The One with complete authority	775

No.	Allaah's Name	Meaning	Numerical Value
72.	Al Muqaddim ( )	The One who causes advancement	215
73.	Al Mu'tee ( )	The Giver	160
74.	Al Maani ( )	The One who prevents	192
75.	Ad Daar ( )	The One who causes harm	1032
76.	An Naafi ( )	The Benefactor	232
77.	An Noor ( )	The Illuminator	287
78.	Al Haadi ( )	The One who gives guidance	51
79.	Al Badee ( )	The Originator	117
80.	Al Baaqi ( )	The Eternal	144
81.	Al Waarith ( )	The One who will remain after all have ceased to exist	738
82.	Al Muntaqim ( )	The One to take retribution	661
83.	Al Mun'im ( )	The One who confers rewards	321
84.	Al Afu ( )	The One who pardons sins	187
85.	Ar Ra'oof ( )	The Affectionate	317
86.	Ar Rabb ( )	The One who nurtures and sustains	233
87.	Al Muqsit ( )	The Just	240

No.	Allaah's Name	Meaning	Numerical Value
88.	Al Jaami ( )	The One who will gather everyone together	145
89.	Al Ghani ( )	Free from need	1091
90.	Al Mughni ( )	The One who makes others independent	1131
91.	Al Mu'akhir ( )	The one who causes retardation	877
92.	Az Zaahir ( )	The Apparent	1137
93.	Al Baatin ( )	The Hidden	93
94.	Al Waali ( )	The Helper	78
95.	Al Muta'aali ( )	High and Noble	582
96.	Al Birr ( )	The One who treats with kindness	233
97.	At Tawwaab ( )	The One who accepts Tauba	440
98.	Al Awwal ( )	The First	68
99.	Al Aakhir ( )	The Last	832
Total			35305

Ta'weez of Allaah's Names

💧✡💧☼	💧✠✡✡	💧✡❄🏳	💧✡🏳✠	💧✡❄✠	💧✡✈🕆
💧✡☼☼	💧✠✠✡	💧✡💧🏳	💧✠✡🕈	💧✡💧✠	💧✡🏳🕆
💧✡✈☼	💧✡🕆✈	💧✡☼🏳	💧✠✠🕈	💧✡☼✠	💧✠✡✝
💧✡🏳☼	💧✡✝✈	💧✡✈🏳	💧✡✝✡	💧✡☼🕈	💧✠✠✝
💧✠✡✈	💧✡❄✈	💧✡🏳✡	💧✡❄✡	💧✡✈🕈	💧✡✝🕈
💧✠✡🏳	💧✡💧✈	💧✠✡✠	💧✡💧✡	💧✡🏳🕈	💧✡❄🕈
💧✡🕆☼	💧✡☼✈	💧✠✠✠	💧✡☼✡	💧✠✡🕆	💧✡💧🕈
💧✡✝☼	💧✡✈✈	💧✡🕆🏳	💧✡✈✡	💧✠✠🕆	💧✡💧🕆
💧✡❄☼	💧✡🏳✈	💧✡✝🏳	💧✡✈✠	💧✡✝✠	💧✡☼🕆

Effect: This is an unrivalled Ta'weez comprising of Allaah's 99 names. It is beneficial for every class of society - ranging from an ordinary labourer to a king. It is effective:

- To solve any minor or major difficulty or problem.
- To alleviate any calamity that may have afflicted a person.
- As an assistant to a farmer.
- As a guide to a trader.
- As a protection for a traveller.
- To sharpen the memory of a student.
- To assist a teacher in unravelling complicated text to explain to his students.
- In short, it helps to solve all types of difficulties and turns useless situations into success stories.

This Ta'weez will be of assistance only to people who have complete conviction in its effectiveness and have no doubts about it. It is necessary for one to be convinced about the Ta'weez because it includes Allaah's most beautiful names. If a person has any doubts, the Ta'weez will not exert its full effect.

The Mu’asshar (10x10) Ta'weez

The sum of the Mu’asshar Ta'weez is 505 and the subtractive number is 495.

THE METHOD OF COMPLETING THE MU’ASSHAR TA'WEEZ

495 should be subtracted from the original number and the remainder divided by 10. The quotient thus derived will be placed in the first cell. This Ta'weez is derived from the following names of Allaah:

110	90	305

505

If there is a remainder after division, it will be dealt with in the following manner:

Remainder	1	2	3	4	5	6	7	8	9
Cell	91st	81st	71st	61st	51st	41st	31st	21st	11th

✈🏳	✡✡	✠	✡❄	✡✝	✞	✡⌖	💧	✡☼
✠✈	✈✡	✠✠	✈⌖	✠✝	✠✞	✈❄	✠💧	✈☼
⌖✈	⌖☼	☼✠	⌖⌖	☼✞	☼✝	⌖❄	☼💧	☼✡
❄🏳	✞☼	✞💧	💧❄	✞✞	✞✝	💧⌖	💧✠	✞✡
✞🏳	❄✡	✝💧	✝❄	❄✞	❄✝	❄⌖	✝✠	❄☼
❄✈	✝✡	❄💧	❄❄	✝✞	✝✝	✝⌖	❄✠	✝☼
⌖🏳	💧☼	💧💧	✞⌖	💧✝	💧✞	✞❄	✞✠	💧✡
☼✈	☼☼	⌖✠	☼⌖	⌖☼	⌖✝	☼❄	⌖💧	⌖✡
✈✈	✠✡	✈💧	✠⌖	✈✝	✈✞	✠❄	✈✠	✠☼
✈🏳🏳	☼	✡✠	❄	✝	✡✞	⌖	✡💧	✡

Effect: This Ta'weez is effective to combat:

- ❖ Hysteria.
- ❖ Insanity.

The method of using it is to engrave it on a silver tablet and then to stamp the inscription onto some food of the ill person.

- ❖ When an area is affected by plagues, cholera or any other epidemics, one should have a written version of this Ta'weez with one or hang it in one's home for protection.

OTHER METHODS OF COMPLETING THE MU'ASSHAR TA'WEEZ

- ❖ Subtract 406 from the original number and then divide the remainder by 9. The quotient thus derived should be placed in the 11th cell and the Ta'weez completed as normal.
- ❖ Subtract 337 from the original number and then divide the remainder by 8. The quotient thus derived should be placed in the 21st cell and the Ta'weez completed as normal.
- ❖ Subtract 288 from the original number and then divide the remainder by 7. The quotient thus derived should be placed in the 31st cell and the Ta'weez completed as normal.
- ❖ Subtract 259 from the original number and then divide the remainder by 6. The quotient thus derived should be placed in the 41st cell and the Ta'weez completed as normal.
- ❖ Subtract 250 from the original number and then divide the remainder by 5. The quotient thus derived should be placed in the 51st cell and the Ta'weez completed as normal.
- ❖ Subtract 261 from the original number and then divide the remainder by 4. The quotient thus derived should be placed in the 61st cell and the Ta'weez completed as normal.
- ❖ Subtract 291 from the original number and then divide the remainder by 3. The quotient thus derived should be placed in the 71st cell and the Ta'weez completed as normal.
- ❖ Subtract 342 from the original number and then divide the remainder by 2. The quotient thus derived should be placed in the 81st cell and the Ta'weez completed as normal.

REMAINDER: The table given earlier should be referred to in the event of a remainder after division.

WITHOUT A REMAINDER: Subtract 413 from the original number

and then place the remainder in the 91st cell before completing the Ta'weez as normal.

A SIMPLE RULE FOR THE REMAINDER OF A MU’ASSHAR TA'WEEZ

Reserve the 91st cell for remainders and place all remainders in it e.g. if the remainder is 1, add 1 to this cell, if the remainder is 2, add 2 to this cell, if the remainder is 3, add 3 to this cell. In this manner, all numbers are treated accordingly until a remainder of 9 will add 9 to the 91st cell.

The Haadi Ashar (11x11) Ta'weez

This Ta'weez is associated with the rise of Mercury. The natural number of the Ta'weez is 671 and the subtractive number is 660.

THE METHOD OF COMPLETING THE TA'WEEZ

Subtract 660 from the original number and then divide the remainder by 11. The quotient thus derived should be placed in the first cell and the Ta'weez completed as normal.

This Ta'weez is derived from the following names of Allaah:

232 137 302

671

If there is a remainder after division, it will be dealt with in the following manner:

Remainder	1	2	3	4	5	6	7	8	9	10
Cell	111th	100th	89th	78th	67th	56th	45th	34th	23rd	12th

✞✞	🕆💧	❄🏳	☼🕈	✈❄	✈	✈
✞🕈	✞🕆	🕆☼	💧✡	☼✞	✈💧	✈
🕈✡	🕈🕈	✞❄	🕆✈	💧✠	☼🕆	✈
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Effect: This Ta'weez is a magical cure for snakebite. The trunk of a green tree should be pounded, its juices extracted and this Ta'weez should be dissolved in the juice. This juice should then be given to the afflicted person to drink as much as possible. In addition to this, the juices should be rubbed on the person’s body so that it is never dry. If the person is unconscious, the juice should be constantly placed in his mouth. Insha Allaah, the effect of the poison will be completely eradicated. This Ta'weez has proven to be 100% effective and it is necessary to have faith in it.

If the condition of a person bitten by a snake is stabilised in any other manner, the above Amal should be carried out to purge the person of the effects of the poison. This Ta'weez is also fairly useful to treat the bites of other poisonous creatures.

Note: This Ta'weez may only be written on the day of Arafah (9th of Dhul Hijjah) between midday and sunset. During this time, one may prepare as many of this Ta'weezaat as possible and keep it safely. It may then be used when necessary.

OTHER METHODS OF COMPLETING THE HAADI ASHAR TA'WEEZ

- ❖ Subtract 551 from the original number and then divide the remainder by 10. The quotient thus derived should be placed in the 12th cell and the Ta'weez completed as normal.
- ❖ Subtract 464 from the original number and then divide the remainder by 9. The quotient thus derived should be placed in the 23rd cell and the Ta'weez completed as normal.
- ❖ Subtract 399 from the original number and then divide the remainder by 8. The quotient thus derived should be placed in the 34th cell and the Ta'weez completed as normal.
- ❖ Subtract 356 from the original number and then divide the remainder by 7. The quotient thus derived should be placed in the 45th cell and the Ta'weez completed as normal.
- ❖ Subtract 335 from the original number and then divide the remainder by 6. The quotient thus derived should be placed in the 56th cell and the Ta'weez completed as normal.
- ❖ Subtract 336 from the original number and then divide the remainder by 5. The quotient thus derived should be placed in the 67th cell and the Ta'weez completed as normal.
- ❖ Subtract 359 from the original number and then divide the remainder by 4. The quotient thus derived should be placed in the 78th cell and the Ta'weez completed as normal.
- ❖ Subtract 404 from the original number and then divide the remainder by 3. The quotient thus derived should be placed in the 89th cell and the Ta'weez completed as normal.
- ❖ Subtract 471 from the original number and then divide the remainder by 2. The quotient thus derived should be placed in the 100th cell and the Ta'weez completed as normal.

REMAINDER: The table given earlier should be referred to in the event of a remainder after division.

WITHOUT A REMAINDER: Subtract 560 from the original number and then place the remainder in the 111th cell before completing the Ta'weez as normal.

The Thaani Ashar (12x12) Ta'weez

This Ta'weez is associated with Mars, has a natural number of 870 and a subtractive number of 858.

Subtract 858 from the original number and then divide the remainder by 12. The quotient thus derived should be placed in the first cell and the Ta'weez completed as normal.

This Ta'weez is derived from the following names of Allaah:

801 37 14 18

870

If there is a remainder after division, it will be dealt with in the following manner:

Remainder	1	2	3	4	5	6	7	8	9	10	11
Cell	133rd	121st	109th	97th	85th	73rd	61st	49th	37th	25th	13th

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✈🏳✈	❄☼	❄🕈	✈🏳🏳	✈🏳✡	💧❄	💧✡
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AN ANALYSIS OF THE THAANI ASHAR TA'WEEZ AND THE METHOD OF COMPLETING IT

The Thaani Ashar Ta'weez is actually a combination of a few Murabba Ta'weezaat or a few Muthallath Ta'weezaat. There are therefore two methods of preparing it.

The First Method: This is a collection of nine Murabba Ta'weezaat. The Ta'weez illustrated above is of this type. Keeping this in mind, it becomes very simple to complete this Ta'weez.

An Easy Method of Completing the Thaani Ashar Ta'weez: The first eight cells of the first "fiery" Murabba should be completed with 1 to 16. Thereafter, the first eight cells of the Murabba next to the first should be completed with 9 to 16. The first eight cells of the third Murabba is then completed with 17 to 24. In this manner, the nine Murabba diagrams are completed in sequence. At the end, the first eight cells of all the Murabba diagrams will be complete when the figure 72 is reached. However, the second half of every Murabba will still be empty.

To fill the second half, begin with the ninth Murabba. Complete the second half with the numbers 73 to 80. Thereafter, move on to the eighth Murabba and fill it with numbers 81 to 88. Next follows the seventh Murabba with numbers 89 to 96. In this sequence, all nine Murabba diagrams will be completed until the first Murabba is completed with numbers 137 to 144. The Thaani Ashar Ta'weez is complete with all the totals being equal in all directions.

The Second Method: This Thaani Ashar Ta'weez consists of 16 Muthallath diagrams. It may be said that an entire Muthallath diagram fits into a cell of a Murabba. The complete Ta'weez therefore consists of 16 Muthallath diagrams within a framework of the 16 cells of a Murabba.

An Easy Method of Completing: The first cell of the large Murabba should be filled with a Muthallath that consists of numbers 1 to 9. The second cell of the Murabba is then filled with a Muthallath consisting of numbers 10 to 18. In this sequence, all the 16 cells of the Murabba

will be filled by a Muthallath until the 16th cell of the Murabba contains a Muthallath that comprises of numbers 136 to 144. The diagram is now complete with the totals being equal in all directions.

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✠❄	✠✞	✠✠	💧✡	❄✈	❄💧	💧⚐	💧
✠✝	✡⚐	✠💧	❄⚐	❄✝	💧✠	💧✈	💧

Effect: This Ta'weez is useful for various purposes, some conflicting as well. It may therefore be used to create love as well as dissention, and is extremely powerful in its effects. The effect of the Ta'weez varies when the time and structure changes. Although the two types of Thaani Ashar Ta'weezaat illustrated here are equally effective, the one is used to create love while the other for enmity.

To Create Love: This Ta'weez should be written on an extremely thin paper on a Thursday or Friday at the beginning of a month. It must be written with saffron and rose water as the Aamil is slowly chewing on two sweetened almonds. At the end of the Ta'weez, the names of the couple should be written with their mother's names. The Ta'weez should then be folded, concealed in a capsule made of flour and placed in the mouth of a live fish. The fish should be left to swim in the sea and as it swims, a burning love will be kindled in the heart of the beloved.

To Create Enmity: This Ta'weez creates a rift between two persons who have established an illicit relationship. The Ta'weez should be

written at the time of Zawaal on a Tuesday that falls on the final dates of a lunar month. It should be written on a piece of cloth taken from the Kafan (burial shroud) of a deceased person. The Aamil should be slowly chewing on two bitter almonds as he writes the Ta'weez. When completed, the Ta'weez should be buried with the dead person. Thereafter, the following Aayah should be recited 313 times at the time of Zawaal for 13 days.

Irrespective of how strong the relationship is, it will begin to dissolve and enmity will creep between the two.

NOTE: This Ta'weez only works for permissible purposes and may not be used for impermissible objectives.

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Amaliyaat and Taqdeer

It should be borne in mind that no tried and tested Amal, incantation or Ta'weez can work against Taqdeer (Allaah's predestination). What Allaah has decreed cannot be changed by any Ta'weez, nor can any Ta'weez accomplish any supernatural feat. The incidents of saints that reveal supernatural feats are attributed to the elevated spiritual status of these pure souls and cannot be achieved by others. For example, if an unworthy person desires to become a king, he will not succeed by merely making du'aa and writing Ta'weezaat intended to elevate his ranks. Taqdeer cannot allow any person to become a king merely because the person wants to. When a person is destined to be a king, the means are prepared ahead of time so that he becomes worthy of the position. However, if a person is entitled to kingship and it is forcefully snatched away from him, a Ta'weez or Amal may be of assistance to reinstate him.

Similarly, if a person is qualified for a job or deserves promotion, but it is evading him because of an enemy's dirty hand or some other obstacle, Amaliyaat can be invaluable to him. By the same token, Ta'weezaat may be effectively used when a disease does not respond to any treatment and continues to worsen. It also occurs that even the most effective medicines fail to work on a patient but begin to take effect when a Ta'weez is made. Of course, when a patient reaches the stage of no return and finds himself in the jaws of death, no Ta'weez, Amal or du'aa can have any effect.

In brief, spiritual help should be sought in the event where a situation is not responding to natural laws when they ought to be. Of course, one should not forget that none can change a matter that has already been decreed. Allaah says in the Qur'aan, **"The decree that proceeds from Me cannot be changed and I am not oppressive towards My bondsmen."** {Surah Qaaf (50), verse 29}

One may well ask, "Then what is the use of Ta'weezaat, du'aas and Amaliyaat?" In reply to this question, one should understand the following example. It is extremely cold, with snow falling and a person's teeth are chattering. In such an event, we wear warm clothing, light a fire and do whatever we can to protect ourselves from the cold. All these means cannot reverse the winter season, which will carry on relentlessly. However, to a great extent we have made the means to safeguard ourselves from the harmful effects of the cold. If

we ignore these measures and walk about thinly clothed, not only will we suffer with colds and the flu, but we will almost certainly contract pneumonia. Similarly, we use umbrellas when it is raining. Although the umbrella will not stop the rain, it will certainly protect us from getting wet.

By the same token, when one is faced with any difficulties one should resort to the measures that our pious predecessors taught us. Insha Allaah, these difficulties will be alleviated. These Qur'aanic A'maal are ineffective for evil purposes and to achieve the impossible. Trying to use the A'maal of Amaliyaat for such purposes is nothing less than a waste of time and energy. An honest objective and firm conviction is necessary for these A'maal to be effective. An Amal will be ineffective if a person tries it out merely to test it.

The Various Needs of People

Man's needs are innumerable and they keep changing with time. Every stage of life brings its own set of problems and a person has scarcely sorted out one problem when another stares him in the face. The multiplicity and compounding of problems are a reality of life that cannot be avoided. Many problems are such that a person manages to get relief from them either easily or after some hardship. However, many problems are so complex that they leave a person floundering and helpless.

Different people generally have different problems to contend with. Some people's homes suddenly catch fire and burn down, others are involved in accidents, some suffer in earthquakes, while others may fall prey to a debilitating illness. It may occur that wealthy people suddenly suffer losses in their businesses and are left penniless, while it has also happened that intelligent and hard-working students suddenly fail or perform very poorly. While people generally do nothing and regard these events as the handiwork of Taqdeer, experience has shown that it is not always correct to ascribe dreadful events solely to Taqdeer. There is often the dirty hand of an enemy, a jealous person or some other antagonist involved in the play of such events. The evil intents of these people who are obviously oblivious of the Aakhirah are not restricted to merely destroying businesses and fouling plans. They are also eager to destroy people physically and mentally. They wish to deprive people of their mental faculties, thereby rendering them incapable of any worthy act. These sadistic people prefer that if they have to tolerate a person's existence in this

world, the person should rather live in a sickly state or totally paralysed. Employing witchcraft and various filthy practices, they damper the light of other people's lives merely to satisfy their base whims. In such an event, it is not only advisable to consult a reliable Aamil, but absolutely unavoidable.

Allaah has created people with various dispositions and new discoveries are being made every day. A specific medication that may have proved to be effective for a particular condition thousands of times may be ineffective for certain types of people suffering with the same condition. In fact, it may even occur that it becomes harmful to such people. Such incidents are a daily occurrence in the medical world.

Some Astonishing Incidents

I have encountered many surprising incidents and am still flabbergasted when I think of them, unable to understand how and why they happened.

There is a man who suffers from severe stomach spasms whenever he eats even a slice of apple. Then there is a woman who suffers from intense stomach ache and restlessness whenever she uses eggs in any way. Another man always complains of headaches after eating eggs. From a medical point of view however, apples and eggs contain nothing that should cause stomach aches and headaches.

I know of another person who gets a cold and begins to cough uncontrollably for a few days whenever he smells lemon. One of my students was in the habit of drinking a lot of tea and could drink tea the entire day. Despite his obsession, he would never touch tea after sunset. When I enquired the reason, he said that he always caught a severe cold when he had tea after sunset. This seemed very strange to me and I brushed it off as a figment of his imagination. One night after Isha, he was sitting with me when tea arrived. It was only after I insisted that he drank the tea. I could not understand why should tea have this effect on him. However, a few moments had hardly passed after he drank the tea when he started to sneeze. When I met him the following morning, he had almost completely lost his voice and he suffered with a severe cold the entire week. I was eventually forced to admit that I was wrong to insist.

There is a Hakeem who suffers from diarrhoea and vomiting if he has

to merely taste fish. This happens even though he likes fish and it is well understood even by doctors that something which a person likes should not harm him. In fact, the Hakeem once tasted the gravy of a fish dish without eating the fish and this caused him to vomit and suffer from diarrhoea. Someone once told me that he suffers from a perpetual cold, which only subsides when he dyes his hair. However, after some time, it returns and he has to dye his hair again.

Such occurrences are commonplace in the medical world and leave a physician stunned. They force one to admit that it is only Allaah who causes things to happen and that everything is subservient to His command. Allaah's great powers manifest themselves in various ways.

Miraculous Powers

One will notice various types and forms in all of Allaah's creation. Every person has his/her limbs, eyes, ears, nose, etc in the same places. One will not find a person with ears on the place of his nose, hands on the place of his legs or lips on the place of his eyes. Despite the basic similarities of every person, there are no two people in millions that are exactly the same. If a strange person walks into a home, the people of the home will immediately realise that he is a stranger and does not belong there.

Besides physical differences, people are also different internally. Different people have different dispositions, different likes and dislikes, different inclinations and different ways of thinking. As a result of these differences, someone may like something that another will abhor. One person may regard a thing as beautiful while another may not take a second glance at it. In the same way, a medicine may be beneficial for one person and ineffective for the next. These differences are due to the differences within every individual. It is therefore necessary for any physician to understand the disposition of a patient and every person's individual needs. In this way there is a much better chance of benefiting the patient.

The Importance of a Ta'weez's Compatibility

Everyday experiences reveal that whereas a certain Ta'weez proved beneficial for one person, the same Ta'weez will be ineffective for another person. Sometimes a particular Muthallath Ta'weez is extremely effective for one person yet when it is tried for

another person with the same condition, it has no effect. The Aamil may discover that a Murabba Ta'weez is effective for the second person. The situation may also arise when neither the Muthallath nor the Murabba Ta'weez has any effect on a person and a Mukhammas, Musaddas or another Ta'weez will have to be used. It is for this reason that we have discussed a range of Huroof Muqatta'aat Ta'weezaat. Although every Ta'weez hosts the effects of the Huroof Muqatta'aat, the various forms and frameworks concentrate certain effects to produce desired results. The Aamil therefore has to be wise and make the appropriate alterations to achieve results.

A Final Word

It is extremely important to observe the various principles and rules discussed in this book for completing Ta'weezaat and using them. My many years of experience in the field bear testimony to the fact that when these principles are carefully observed and when the Ta'weezaat are prepared with conviction, they produce the desired effects.

In addition to this, I have to mention that the Aamil must be particular about his salaah and fasting and make the utmost effort to avoid all major and minor sins. The Ta'weezaat should be used for permissible purposes and the Aamil should also encourage his patients to lead righteous lives.

Many Aamileen are heedless of these matters and have no true concern for their patients. All they seek is material gain. It is for this reason that their patients are deprived of the benefits of good Ta'weezaat. Our seniors have permitted Aamileen to accept remuneration or accept Zakaah, but only to the extent of one's needs. Nothing more may be taken. Of course, if the patient is happy to give more, it may be accepted. The difference between sincerity and greed should always be borne in mind.

It is hoped that those who use this book will practise these few words of advice.

A Brief Biography of the Author Hadhrat Maulana Muhammad Hifzur Rahmaan

by his son Maulana Hakeem Sabeehur Rahmaan

Birth

Hadhrat Maulana was born in an honourable family on the 16th of November 1932 in the academic town of Deoband. His father was Hadhrat Maulana Qaari Shareef Ahmed Saheb, who was an extremely pious man whose du'aas were always accepted. Hadhrat Maulana Qaari Shareef Ahmed's maternal grandfather was the first principle of Daarul Uloom Deoband Hadhrat Maulana Rafee'ud Deen (A.R), who later migrated to Madinah. He took Bay'ah to Hadhrat Maulana Mufti Azeezur Rahmaan (A.R), who was the first successor of Hadhrat Maulana Rafee'ud Deen (A.R).

Lineage

Hadhrat Maulana is a Sayyad [descendant of Rasulullaah (sallallaahu-alayhi-wa-sallam)] from his mother's side and a descendant of Hadhrat Abu Bakr (R.A) from his father's side.

Education

His attained all his education from beginning to the end at the universally recognised fortress of knowledge called Daarul Uloom Deoband. It is the scions of this very Daarul Uloom who rendering tremendous services to the Deen throughout the world.

Hadhrat Maulana learnt Qur'aan from his paternal uncle Hadhrat Maulana Qaari Basheerul Haqq (A.R) and became an excellent Haafidh at a young age. People used to enjoy his recitation of the Qur'aan so much that they would come from far off to listen to him performing the Taraaweeh salaah.

He studied Tajweed and Qiraa'ah under the head Qaari of the Daarul Uloom Hadhrat Maulana Qaari Hifzur Rahmaan (A.R). He studied elementary Persian under Maulana Sayyid Husain (A.R), an excellent

Persian teacher and then proceeded to study the canonical Persian works of "Gulistaan" and "Bustaan" from Master Muhammad Mushaffa Saheb Deobandi (A.R). He then entered the Arabic classes of the Daarul Uloom and completed the entire course. He learnt most of the Arabic etymology and grammar books from the eminent Hadhrat Maulana Qaari Asghar Ali (A.R). He studied the elementary books of Mantiq (logic) as well as the canonical book "Sullamul Uloom" under the expert tutelage of Maulana Muhammad Husain Bihaari (A.R).

My father used to say that the attention and spiritual effulgence of Hadhrat Maulana I'zaaz Ali (A.R) played a major role in causing him to have an acute affinity for knowledge to be well grounded in his academic career. He also paid particular attention to maintaining his relationship with his grandfather Hadhrat Maulana Rafee'ud Deen, thereby winning the saint's special attention.

Even as a student, my father was always scrupulous about avoiding extremes and his other fortes include his in-depth studies, his ability to understand books, his sound, stable thinking and his ability to control his passions. As a result, Allaah bestowed him with such insight, understanding and character that others can only follow in second place.

Circle of Friends

During his study-days, which are regarded as a carefree period, my father kept very much to himself, understanding and fulfilling all the requisites of a dedicated student. He avoided the discussions of fellow students, which are often detrimental to studies. Because his home adjoined the Daarul Uloom, he never needed to stay in the boarding rooms. This factor and the fact that he was always engrossed in studies caused him to have a very restricted circle of friends. He had only a few friends whom he met when he was not occupied.

One of these friends is his cousin Maulana Jameelur Rahmaan the rector of Jaamia Nizaamiyyah in Delhi, who lived with him in the same house. Another is Haafidh Qaari Akhlaaq Ahmed, who is the son of Deoband's famous Doctor Hakeem Muhammad Mun'im (A.R). The third is Hadhrat Maulana Mahfoodhul Hasan Sambali, the author of "Rawdatus Saaliheen". The fourth is Hadhrat Maulana Kafeel Ahmed Alawi Keeraanawi, who is the son of the late Muhaddith Maulana Muhammad Jameel Keeraanawi (A.R). He is presently the head of the Deeniyaat and Persian department of Daarul Uloom Deoband and the

editor of Daarul Uloom's fortnightly publication entitled "Aa'ina Daarul Uloom". He has a tremendous understanding and occupies a high status in knowledge and literary talents. He has penned numerous books including "I'jaaze Nabawi" and "Hadaraate Sahaaba".

Graduation

My father graduated from the Daarul Uloom in the year 1374 A.H. He studied "Bukhari" under Sheikhul Islaam Hadhrat Maulana Husain Ahmed Madani (A.R), "Tirmidhi" and "Abu Dawood" under Hadhrat Maulana I'zaaz Ali (A.R), "Muslim" under Hadhrat Allaama Ibraheem Balyaawi (A.R), "Shamaa'il Tirmidhi" under Hakeemul Islaam Hadhrat Maulana Qaari Tayyab (A.R) and the various other books under other leading Ulema.

Marriage

The occasion of marriage is an important occasion in a person's life which cannot be avoided. In 1955, my father wed his first wife Faatima who was the eldest daughter of his paternal uncle Hadhrat Maulana Qaari Ateeq Ahmed (A.R). However, she passed away after only a few years and her demise left a deep wound in my father's heart. A son and two daughters were born from this marriage.

The second marriage was to Safiyya, the eldest daughter of Delhi's famous Hakeem Hadhrat Maulana Abdul Jaleel. From this marriage, the writer of this biography, a daughter Sabeeha, a second daughter Urf Chaandni and a youngest son Hakeem Maulana Mufti Muhammad Safwaan were born.

Serving the Deen in the Ataawa District of U.P.

As soon as my father graduated from Daarul Uloom Deoband, he was appointed as an Ustaadh of Arabic in Madrasah Kara Shabaab in the Ataawa district of Utterpradesh (U.P) upon the direction of Qaari Tayyab Saheb (A.R). However, after a short while, he moved to Delhi on the command of his father. Under the expert supervision of his respected father, he engaged in Amaliyaat for a few years. It was during this time that he learnt many of the A'maal and finer points of this amazing science as were practised by Hadhrat Maulana Rafee'ud Deen (A.R).

Hadhrat Maulana’s Teaching Services

In 1956, my father started teaching in Madrasah Raheemiyyah in Delhi, where he taught Deeniyaat and Qur'aan for several years. His service was so impeccable and he was so dedicated that pleased the staff of the madrasah. This distinguished Arabic lecturer taught Qur'aan in such a manner that he attracted the attention of the administration and the students. His approach was innovative and he had two purposes in mind:

1. That the students complete their learning of the Qur'aan in the shortest possible time.
2. That they recite the Qur'aan with proper pronunciation and keeping all the rules of Tajweed in mind.

Method of Teaching

With the aid of the blackboard, he taught the primary children to recognise the letters of the alphabet. Within a few weeks, he also taught them all the necessary rules of recitation and practised these with them so much that the children were able to read ahead of their lessons. Although the children were unable to recite fluently, they were being prepared to recite well. In this manner, the children completed their recitation of the Qur'aan within the short span of two years together with completing other subjects. They were able to recite fluently with all the necessary rules of Tajweed. Hearing them recite, a listener would think that they were Huffaadh of the Qur'aan.

Extremely impressed by this method of teaching, people insisted that he write the principles of this method so that others may benefit. Consequently, he wrote two books for primary madrasahs. These were titled “Qur'aani Qaa’idah” and “Qaa’idah Sihhate Alfaadh”.

Organising Arabic Classes in Madrasah Raheemiyyah

With the direction of the madrasah’s administration, Hadhrat Maulana started teaching Arabic at the madrasah and taught Arabic etymology and grammar for approximately a year. Together with teaching Qur'aan, Hadhrat Maulana also began promoting the understanding of the Qur'aan. However, the desire to promote this became overwhelming because he wanted this understanding to spread far and wide.

Arabic Classes in a Masjid of Delhi

With this desire at heart, Hadhrat Maulana started teaching Arabic at the Sabeel Waali Masjid in Delhi in 1958. People came from near and far to attend his classes and students also attended during their holidays. Hadhrat Maulana was extremely successful because of his vast knowledge, his resourceful style of teaching the laws of Arabic grammar, his deep understanding of the Qur'aan and because he understood the nature of students very well. His status in the academic fraternity was soon one of great prominence and not only did people love his style of teaching, but many teachers made him their role model.

Many people from other towns frequented his classes, which grew larger every day. However, catering for the meals and accommodation of these people soon became a problem. It was therefore necessary for a formal madrasah to be established.

The Establishment of Madrasah Jaamia Shareefiyya

In 1959, an Arabic class named "Madrasah Tafheemul Qur'aan" was founded in an upstairs room of the Sabeel Waali Masjid. With the advice of senior Ulema the name was changed to "Madarasah Jaamia Shareefiyya" a few months later.

Arabic and Deeni lessons have always been imparted in most of the Masaajid of Delhi because people have tried to emulate the example of Masjidun Nabawi (sallallaahu-alayhi-wa-sallam). Even the fortress of knowledge Daarul Uloom Deoband started in a Masjid and passed its initial ten years in Masaajid.

Nevertheless, within the very first year students flocked to the madrasah in large numbers from Delhi, the various parts of U.P. and places further like Bengal, Bihaar, Kashmir, etc.

The Need for a Larger Madrasah

When the role of students became excessive, the upper room of the Sabeel Masjid became too small and it was felt that the Madrasah moves to a more spacious setting. The hunt for suitable ground began.

Madrasah Jaamia Shareefiyyah Moves to Teli Waara

By 1961, the Teli Waara Masjid in the Sadr Baazaar area was in the control of non-Muslims for a very long time. They had made the Masjid a den of vice gambling, liquor and other vices. Using great tact and wisdom, some of Hadhrat Maulana's devotees achieved a tremendous feat when, after a few week's effort, they managed to clear the Masjid of the miscreants (the details are too lengthy to be discussed here). Alhamdu Lillaah! May Allaah reward them abundantly for this sterling service.

The students of Jaamia Shareefiyyah then moved to this Masjid. Five-times daily salaah now took place at a place that was the den of vice and occupied by evil people. Prior to this, there was no hope of such a metamorphosis taking place. Besides the salaah taking place, the Masjid now resounded with the words "Qaalallaah" and "Qaalar Rasool" ("Allaah says" and "Rasulullaah (sallallaahu-alayhi-wa-sallam) said"). This is taking place to this day and, Insha Allaah, will continue till Qiyaamah.

All thanks are for Allaah Who has made this Masjid a nerve centre for Islaamic education. There is a large number of poor an orphaned children who have come in search of Deeni knowledge. Despite the fact that there is not a single Muslim home in the Teli Waara area, the Jaamia Shareefiyyah is a shining beacon of the Qur'aan and Sunnah amidst the darkness of kufr and shirk. The sons of this institution graduate from here to become the defenders and propagators of Islaam.

Spiritual Clinic

Hadhrat Maulana set up an Amaliyaat practice next to the Masjid and most of the income earned from the practice was spent on the poor students of the Madrasah. A staircase attached to the main entrance of the Jaamia Shareefiyyah led to the practice, which was one of its kind. Queues of people would start forming from the early hours of the morning. Patients included people from all walks of life. There were common folk, politicians, lawyers, judges, policemen, army personnel and educators from schools, colleges, universities and Madrasahs. As people arrived, they were given a token bearing a number and would be attended to according to their numbers. In this manner, there were no complaints and no misadministration.

Hadhrat Maulana would arrive at 8'o clock and I was mostly with him. A small fee was taken from the patient when he handed in his token for the time he took and most of the money received was used for the poor students of the madrasah. Hadhrat Maulana would not accept fees from people who were unable pay. Although it is permissible to accept remuneration for the service rendered, Hadhrat Maulana never liked to do so, which is a clear reflection of his sincerity.

The Zeal to Serve Others

Hadhrat Maulana fashioned his life on the Hadith of Rasulullaah (sallallaahu-alayhi-wa-sallam) which reads: "The creation are Allaah's family." He has devoted his life to the service of people without distinguishing between creed and beliefs. As a result, his patients were not only Muslims. There were a large number of non-Muslims who came to him with faith in his ways and he would serve them to the best of their interests.

Acceptance of Amaliyaat

At present Hadhrat Maulana is a focal figure and he is widely accepted as few others are. I have heard many patients say that they had been to several Aamileen but have never found anyone as compassionate, concerned and sincere as Hadhrat Maulana. They also admit that they had seen no other Aamil who offer better treatment for spiritual and physical illnesses.

I am not writing this as a son, but as a person stating the bare facts. I feel that I am absolutely honest in saying that in today's egocentrically orientated world, Hadhrat Maulana's fear for Allaah is an exemplary role model. It is difficult to find a person with his piety, scrupulousness, contentment, independence, magnanimity and humility. He has the greatest aversion for self gain. There were so many occasions when devotees presented huge sums of money to him for personal needs, which he reluctantly accepted only after their insistence. He then used most of this money on the needy students of the madrasah.

Time Management

Although distressed people constantly required Hadhrat Maulana's attention, he was forced to manage his time so that he could attend

to the affairs of the madrasah. From 8 o'clock in the morning, he devoted six hours for the service of people and often had to excuse himself from his patients because of other commitments. Of course, there were always occasions when people would become extremely persistent and Hadhrat Maulana was forced to attend to them after hours. Long work hours would then adversely affect Hadhrat Maulana's health.

Hadhrat Maulana's Special A'maal

Hadhrat Maulana knows of such A'maal that are so rare that there can scarcely be anyone else who knows them. If others are aware of the same, it is unlikely that they have made great efforts on these A'maal as Hadhrat Maulana has.

Hadhrat Maulana once mentioned, "Some of my special A'maal are family heritages, which I learnt from my father Hadhrat Maulana Qaari Shareef Ahmed and other members of the family. I have made great efforts to acquire these. My father learnt many of these invaluable A'maal from my maternal grandfather Hadhrat Maulana Rafee'ud Deen (A.R). My father passed many stages in his long life but always kept these treasures with him and used them on special occasions to assist people. Spending a major portion of his life outside the limelight and preferring to remain in solitude, he felt that permission to practise these A'maal should not be given to anyone. He therefore kept them a closely guarded secret. I mentioned to him on many occasions that these treasured A'maal of Hadhrat Maulana Rafee'ud Deen (A.R) will be lost to the world of Amaliyaat if they are kept secret just as many valuable remedies of the past physicians were lost. Upon my insistence, my respected father gave permission for many of the A'maal to be practised. May Allaah grant him immense rewards."

Hadhrat Maulana is currently preparing a book which will specially contain the A'maal of Hadhrat Maulana Rafee'ud Deen (A.R). May Allaah bring it to a sound completion and cause it to be of immense benefit to people.

The Faith that Senoir Ulema have in Hadhrat Maulana

Many leading Ulema have benefited from my father's A'maal and continue to do so. Among the many Ulema whom I have personally

seen consulting my father are:

- Hadhrat Maulana Sayyad Fakhrul Hasan (A.R) – chief lecturer of Daarul Uloom Deoband.
- Hadhrat Maulana Shareeful Hasan – Sheikhul Hadeeth of Daarul Uloom Deoband.
- Hadhrat Maulana Sayyad As'ad Madani – chairman of the Jami'atul Ulema of India.
- Hadhrat Maulana Sayyad Arshad Madani – senior lecturer at Daarul Uloom Deoband.
- Hadhrat Maulana Waheeduz Zamaan – national head of the Jami'atul Ulema of India and lecturer at Daarul Uloom Deoband.
- Hadhrat Maulana Mushtaaq Ahmed – Sheikhul Hadeeth of Madrasah Khaadimul Islaam in Haapur.
- Hadhrat Maulana Sa'eed Ahmed – rector of Daarul Uloom Daabhel.
- Hadhrat Maulana Abdul Haqq – rector of Madrasah Islaahul Banaat in Simlak, Balsaar.
- Hadhrat Maulana Mahfoodhul Hasan – author of "Rawdhatus Saaliheen".
- Hadhrat Maulana Abdur Raheem Sambali – lecturer at Daarul Uloom Deoband.
- Hadhrat Maulana Mufti Diyaa'ul Haqq, presently residing in Pakistan.
- Hadhrat Maulana Ikraamul Haqq – Sheikhul Hadeeth of Daabhel.
- Hadhrat Maulana Abdus Samee – Sheikhul Hadeeth of Madrasah Ameeniyyah in Delhi.
- Hadhrat Maulana Fudhail Ahmed – secretary of the Jami'atul Ulema of India.
- Hadhrat Maulana Abdus Samee - lecturer at Madrasah Husain Bakhsh in Delhi.

The Author's Great Grandfather Hadhrat Maulana Shah Rafee'ud Deen (A.R)

At this juncture it is appropriate that mention is made of Hadhrat Maulana's grandfather Hadhrat Maulana Rafee'ud Deen (A.R). Although the heart desires to write a treatise that encompasses every aspect of his life, discussing his academic expertise, his miracles and the wonderful incidents that filled his life, such a biography is not appropriate now. We will suffice with those historical events that appeared in "Al Qaasim", which is an old monthly of Daarul Uloom Deoband. The detailed history of Daarul Uloom Deoband is mentioned in "Taareekhe Deoband" and "Taareekhe Daarul Uloom". Both these

large works were compiled by Hadhrat Maulana Sayyad Mahboob Radhawi (A.R), whose research into history is profound. Hadhrat Maulana Radhawi was the grandson of Hadhrat Maulana Rafee'ud Deen (A.R)'s younger brother Maulana Faseehud Deen (A.R). Besides being my father's paternal uncle, he was also married to my father's maternal aunt.

Hadhrat Maulana Rafee'ud Deen (A.R) rendered a sterling service to Daarul Uloom Deoband during the first twenty years of its existence, when it was in its fledgling stages. All his efforts and concerns were directed towards the dream that the Daarul Uloom becomes a magnificent nerve centre of Islaamic education in the continent. In the effort to make the Daarul Uloom a means of spreading the knowledge of Nabuwwah throughout the globe, Hadhrat Maulana Rafee'ud Deen (A.R) exerted himself in seeing to the students and handling the administrative affairs. His involvement in these matters meant that he spend very little time at home even though his house was only a few paces away from the Daarul Uloom. It was this sincere effort and spirit of self-sacrifice that caused the Daarul Uloom to flourish at such a breathtaking pace.

It is for this reason that whenever Hadhrat Maulana Rafee'ud Deen (A.R)'s name is mentioned, mention has to be made of the initial stages of Daarul Uloom Deoband. Alternately, whenever a history of Daarul Uloom Deoband has to be written, the name of Hadhrat Maulana Rafee'ud Deen (A.R) has to be included. The two names are inseparable.

The Establishment of the Daarul Uloom

On the 15th of Muharram 1283 A.H., corresponding to the 30th May 1866, the Daarul Uloom of Deoband was opened at the Chatta Masjid. A pious saint of the period, Haaji Fadhle Haqq (A.R) writes:

"One day at the time of Ishraaq, Hadhrat Haaji Sayyad Aabid Husain Saheb (A.R) made a pouch from a white cloth, placed three of his own Rupees in it and proceeded alone to the Chatta Masjid. There he met Hadhrat Maulana Mahtaab Ali [the uncle of Sheikhul Hind (A.R)] and informed him that he had made a resolution to start an Islaamic madrasah. He asked Hadhrat Maulana Mahtaab Ali (A.R), who promptly gave six Rupees with a smiling face and made du'aa for the cause. Hadhrat Maulana Fadhlur Rahmaan Deobandi [the father of Hadhrat Mufti Azeezur Rahmaan (A.R)] added a further twelve Rupees

and this humble servant (Haaji Fadhle Haqq) also donated six Rupees. He then proceeded to Hadhrat Maulana Dhul Fiqaar Ali [the father of Hadhrat Sheikhul Hind (A.R)], who was an avid supporter of such initiatives for the dissemination of Deeni knowledge. Hadhrat Maulana Dhul Fiqaar Ali (A.R) immediately contributed twelve Rupees. Quite by chance, it so happened that Hadhrat Maulana Dhul Fiqaar Ali II was also present at the time and he also added twelve Rupees.

Leaving their place, the saintly man proceeded to a place called Abul Barakaat in the Baadsha district where he collected two hundred Rupees and by the evening he already had three hundred. Gradually, word spread and the initiative took shape just as a fruit develops from a blossom. This incident took place on the second Friday of Dhul Qa'dah 1282 A.H." {Taareekh Daarul Uloom Pg. 150}

It was exactly two months after this on the 15th of Muharram 1283 that, in a very simple manner, lessons commenced beneath a pomegranate tree in the courtyard of the Chatta Masjid. Both student and teacher were Mahmood. The Ustaadh was the renowned Aalim Mulla Mahmood (A.R) and the student was Mahmoodul Hasan who was to become known as Hadhrat Sheikhul Hind (A.R). It is the same Sheikhul Hind (A.R) whom the entire Muslim Ummah is justly proud of because of his intelligence, greatness and academic achievements. The Daarul Uloom was established, lessons had commenced and Haaji Aabi Husain Saheb (A.R) was made the principal to accord stability to the institution.

The madrasah was barely a month old when the role increased to 21. this number snowballed and by the end of the first year, the role stood at 78.

Why was the Chatta Masjid Chosen for the Daarul Uloom?

When the people involved envisaged a large Daarul Uloom, why was a huge building or at least a larger Masjid not chosen? Why did they choose the little Chatta Masjid, which remains a tiny Masjid to this day?

The reason is that the nurturing of the students is no less a responsibility that their education. Since proper nurturing is only possible when the administration are present to supervise all the affairs of the students, Chatta Masjid was chosen because it is where

Hadhrat Haaji Aabid Husain (A.R) and Hadhrat Maulana Rafee'ud Deen (A.R) lived from before. The Masjid was their Khaanqa, so they were able to see to the administration of the madrasah most effectively.

Because Hadhrat Maulana Muhammad Qaasim Naanotwi (A.R)'s in-laws lived nearby the Chatta Masjid in a place called Deewaan, he would often stay with these saints whenever he was in the area.

"Birds of a feather flock together
Doves with doves, vultures with vultures."

"Taareekh Daarul Uloom" and the biography of Hadhrat Maulana Naanotwi (A.R) state: "During those days, Hadhrat Maulana Rafee'ud Deen (A.R) and Hadhrat Haaji Aabid Husain (A.R) used to live in the Chatta Masjid. Because of their presence there, Hadhrat Maulana Muhammad Qaasim Naanotwi (A.R) used to stay in the same Masjid and thus established a good relationship with them."

The Unforgettable Part that the People of Deoband Played in the Establishment of the Daarul Uloom

The residents of Deoband contributed in cash and kind and in every possible manner, thereby giving the Daarul Uloom a tremendous boost. The following is an extract from page 132 of "Taareekh Daarul Uloom":

"The determination, large-heartedness and love for knowledge that the people of Deoband displayed for the establishment, preservation and progress of the Daarul Uloom is unrivalled. If such support is emulated elsewhere, it must certainly be very scarce. The residents of the town assumed responsibility for the boarding and lodging of the students from outside the town and even went to the extent of having their clothing washed and their hair cut. They fully played their part and the success of the Daarul Uloom can truly be regarded as one of their achievements. Hadhrat Maulana Naanotwi (A.R) once said, 'The heart-warming contribution that the people give here cannot be expressed in words … The compassionate hand that the people have passed over the heads of the students make them forget about their parents and make Deoband their home. Behaviour like this cannot be seen anywhere else.'

Haaji Sayyad Aabid Husain (A.R) Decides to Leave

for Hajj

The Daarul Uloom was established for a year when Haaji Aabid Husain (A.R) decided to leave for Hajj. The news spread through Deoband like wildfire and everyone in the Daarul Uloom began to feel extremely sad because many thought that he intended to migrate. The eyes of all the people of Deoband and the eminent Ulema were now focussed on Hadhrat Maulana Shah Rafee'ud Deen (A.R), the bosom friend of Haaji Aabid Husain (A.R). He was the natural choice as a replacement to Haaji Saheb and everyone expected him to take the helm. However, despite everyone's expectations, Hadhrat Maulana Shah Rafee'ud Deen (A.R) declined the post.

However, fate would have it that the post was destined for him. The preservation and progress of the Daarul Uloom was to be his responsibility. He was thus prompted by unseen sources. He relates his dream saying, 'I saw Rasulullaah (sallallaahu-alayhi-wa-sallam) handing the keys of Deeni knowledge over to me." {Taareekh Daarul Uloom Pg. 32}

There was no second interpretation of the dream. The dream was a clear indication from Allaah that Hadhrat Maulana Shah Rafee'ud Deen (A.R) had to assume the reins of the Daarul Uloom. In addition to this, Hadhrat Maulana Qaasim Naanotwi (A.R) insisted that he assume the post. Eventually he accepted the great responsibility with reluctance and concern. He was concerned whether he possessed the capabilities to run such an institution. It was obvious that a person like Hadhrat Maulana Naanotwi (A.R), who was extremely intelligent and who possessed a deep insight into matters would never insist on such an instatement if Hadhrat Maulana Shah Rafee'ud Deen (A.R) was incapable. The fact of the matter is that all saints regard themselves as incapable and try to avoid responsibilities because their consciousness of the Aakhirah scares them that they will have to answer for their deeds. Such people have no concern for position and steer towards the safer course of avoiding the responsibilities.

"Taareekh Daarul Uloom" quotes Hadhrat Maulana Shah Rafee'ud Deen (A.R) as saying, "I feared the responsibility but Hadhrat Naanotwi (A.R) always prevented me from forsaking it."

Haaji Aabid Husain (A.R) Leaves

A Daarul Uloom report of 1284 A.H. states that the departure of

Haaji Saheb was such a momentous occasion that it would not have been surprising if the foundations of the Masjid collapsed under the strain. At the beginning of Sha'baan 1284 A.H., Hadhrat Maulana Shah Rafee'ud Deen (A.R) was officially instated as the principal of the Daarul Uloom and all were content that he was the best man for the job.

The Fourth Year of the Daarul Uloom and Hadhrat Maulana Shah Rafee'ud Deen (A.R)'s Departure for Hajj

In 1287 A.H. Haaji Aabid Husain (A.R) was again made the principal of the Daarul Uloom when Hadhrat Maulana Shah Rafee'ud Deen (A.R) left for Hajj. Hadhrat Haaji Saheb (A.R) fulfilled the task with great skill despite his other commitments to serving people.

Hadhrat Maulana Shah Rafee'ud Deen (A.R)'s Return from Madinah

Hadhrat Maulana Shah Rafee'ud Deen (A.R)'s reception upon his return from Hajj was phenomenal. People walked to the station to receive him and atmosphere was electric. There was no limit to the joy that the people of Deoband experienced and they were unable to control their tears. Hadhrat Maulana proceeded straight to the Chatta Masjid, where a large throng of people gathered to meet him. Besides members of the general public, personalities like Haaji Aabid Husain (A.R), Hadhrat Maulana Dhul Fiqaar Ali (A.R) and Hadhrat Maulana Fadhlur Rahmaan (A.R) also came to meet him. After staying a while at the Masjid, Hadhrat Maulana returned home.

Hadhrat Maulana Shah Rafee'ud Deen (A.R)'s Second Term

Hadhrat Maulana was given the reins of the Daarul Uloom for the second time in 1288 A.H. and he served honourably in this post until 1306 A.H., corresponding to the year 1888. His term as principle was extremely prosperous and administrative affairs were always efficient. The syllabus was of an exceptional standard and the Daarul Uloom's fame grew phenomenally. All the old, solid and beautiful buildings of the Daarul Uloom were completed during his period. The monthly "Al Qaasim" states, "When Hadhrat Maulana Shah Rafee'ud Deen (A.R) assumed the role of principal, the income of the Daarul Uloom was

significantly boosted and people much of the monies pledged the year before were also collected.” {Pg. 29 – Muharram 1347 A.H. edition}

The same edition of the monthly contains an article by Hadhrat Haaji Aabid Husain (A.R). He states: “Hadhrat Maulana Rafee’ud Deen is a leader in the field of Tareeqat and Haqeeqat and an exceptionally accomplished personality. He occupies the highest echelons among the successors of Hadhrat Shah Abdul Ghani Dehlawi (A.R), who used to boast about him. Hadhrat Maulana Rafee’ud Deen (A.R)’s graceful shadow has played a major role in the success of the Daarul Uloom and the nurturing of the students.”

Hadhrat Maulana Shah Rafee’ud Deen (A.R) Migrates to Madinah

For 20 years this saintly warrior continued to render impeccable service to his beloved institution. Eventually, with the Daarul Uloom well on the path of progress, Hadhrat Maulana (A.R) left for Hajj in 1306 A.H. This journey was undertaken with the intention of migration. After living in Madinah for two years, Hadhrat Maulana (A.R) passed away there in 1308 A.H. May Allaah always keep his grave illuminated.

When Hadhrat Maulana Shah Rafee’ud Deen (A.R) left for Hajj, Hadhrat Haaji Aabid Husain (A.R) was appointed principal of the Daarul Uloom for the third time. He served in the post until 1310 A.H. but his various commitments and the pressing responsibilities of the Daarul Uloom forced him to hand his post over to Haaji Fadhle Haqq Deobandi (A.R), whom he had prepared for the post. This change of leadership was done after consultation. Haaji Aabid Husain (A.R) then only supervised affairs. {Taareekh Daarul Uloom Pg. 201}

Hadhrat Maulana Shah Rafee’ud Deen (A.R)’s Grave

According to his bequest, Hadhrat Maulana Shah Rafee’ud Deen (A.R) was buried next to Hadhrat Uthmaan (R.A) in Jannatul Baqi at the feet of Hadhrat Shah Abdul Ghani (A.R). {Maktobaate Akaabir Pg. 86}

The Construction of Noudara and the Guidance of Rasulullaah (sallallaahu-alayhi-wa-sallam)

Noudara is the first and most beautiful building in the Daarul Uloom.

When the foundation of the building was dug, Hadhrat Maulana Shah Rafee'ud Deen (A.R) saw Rasulullaah (sallallaahu-alayhi-wa-sallam) in a dream. Rasulullaah (sallallaahu-alayhi-wa-sallam) went to the specified place and said, "Rafee'ud Deen, these boundaries are small." Saying this, Rasulullaah (sallallaahu-alayhi-wa-sallam) began sketching a plan on the ground with his staff saying, "The building should be constructed according to these plans." When Hadhrat Maulana (A.R) awoke the following morning and proceeded to the location, he found the same sketch on the ground. {Taareekh Daarul Uloom Pg. 185; Taareekhe Deoband Pg. 483}

I heard from some Ulema that Hadhrat Maulana Shah Rafee'ud Deen (A.R) dug up the spot where the plans were with his bare hands and then placed the sand in a that hole he personally dug in the foundation of Noudara. His eyes were filled with tears as he did this. He then had Noudara constructed according to the plans of Rasulullaah (sallallaahu-alayhi-wa-sallam).

The Marvel of Noudara

Hakeemul Islaam Hadhrat Maulana Qaari Tayyab (A.R) used to say, "When I started teaching at Daarul Uloom Deoband, I chose the classroom at the centre of Noudara because the first Sheikhul Hadeeth of the Daarul Uloom Hadhrat Maulana Muhammad Ya'qoob (A.R) experienced a vision in which he saw something like a chain of light leading from the classroom up to Allaah's Arsh. I have experienced the marvel of Noudara when I have had difficulty in understanding some text and was not satisfied even after consulting Hadhrat Maulana Anwar Shah (A.R) and other Asaatidha. However, when I enter this classroom of Noudara and concentrate, the solution appears within a few minutes. This was how I experienced the marvel of Noudara." {Majaalis Hakeemul Islaam Pg. 57}

The area of Daarul Uloom Deoband where Noudara stands is called Ihaata Mawlisri. It is here that the well is found which Hadhrat Maulana Shah Rafee'ud Deen (A.R) had dug when Noudara was built. This well is also renowned to be blessed. Its water is sweet and cool. The famous Aalim and eminent author Hadhrat Maulana Munaazir Ahsan Geelaani (A.R) commented on the water of this well by saying, "I have never before tasted water that is so tasty, so fragrant, so sweet, so clear and so cool."

Hadhrat Maulana Shah Rafee'ud Deen (A.R) also saw in a dream that

the well was full of milk and that Rasulullaah (sallallaahu-alayhi-wa-sallam) was using a cup to distribute milk from it. Some people came with small containers and others with large containers. All of them has their containers filled with milk." Hadhrat Maulana (A.R) interpreted the containers to be people's capacity for knowledge. {Taareekh Daarul Uloom Pg. 186}

A Thought-Provoking Parable

Hadhrat Maulana Shah Rafee'ud Deen (A.R) was once standing in front of Noudara when a student came to him from the madrasah kitchens. Presenting a plate of gravy before Hadhrat Maulana (A.R), the student insolently remarked, "This is your madrasah's gravy which neither has proper spices nor decent butter." Saying this, he threw the plate to the ground. A few other students standing there flew into a rage when they witnessed this insolence but did not say anything out of respect for Hadhrat Maulana (A.R).

Hadhrat Maulana (A.R) did not say anything but merely looked at the student three times from head to toe. He then said, "This is not a student of the madrasah." The other students responded by saying that he was a student of the madrasah and that his name was included in the list at the kitchen. Hadhrat Maulana (A.R) said, "Whatever the case, he is definitely not a student of this madrasah."

It later unfolded that the person was really not a student of the Daarul Uloom and that he only shared his name with another student who had to leave for some exigency. When the student left, the person seized the opportunity to take food from the mess. The other students later approached Hadhrat Maulana (A.R) and, relating the truth to him, asked him how he was so certain that the student did not belong to the Daarul Uloom. Hadhrat Maulana (A.R) told them that whenever a student applied for entry at the beginning of the year, he would recognise whether the student was among those who received milk from Rasulullaah (sallallaahu-alayhi-wa-sallam) at the well. However, when he looked at the insolent student, he was certain that the person was not among them. {Taareekh Daarul Uloom Pg. 50}

The First 29 Years of the Daarul Uloom

Daarul Uloom Deoband has produced thousands of graduates who have excelled in the fields of knowledge, Islaamic propagation

and Islaamic literature. Wherever one sees Ulema leading the way Deeni initiatives, propagation, literature and especially education, one is sure to find that the Ulema of Daarul Uloom Deoband are in the forefront. During the 29 in which Hadhrat Maulana Shah Rafee'ud Deen (A.R) and Haaji Aabid Husain (A.R) served as principals of the Daarul Uloom, it saw itself winning fame throughout the world. In addition to this, all those who graduated during their time truly bore the standard of their pious predecessors and inherited the piety, purity and unique qualities that were their own.

Although those who graduated later also transcended great heights, they could still not compare with the earlier students in many respects. This is a fact that none would deny.

Prominent Figures that Emerged During the First 29 Years

- Hadhrat Maulana Khaleel Ahmed Sahaaranpuri – author of "Badhlul Majhood" (commentary of Abu Dawood).
- Sheikhul Mashaa'ikh Hadhrat Allaama Mufti Azeezur Rahmaan (A.R) - the first Grand Mufti of Daarul Uloom Deoband and Khaleefa of Hadhrat Maulana Rafee'ud Deen (A.R).
- Hadhrat Maulana Hakeem Fakhrul Hasan Gangohi (A.R) – author of "Ta'leequl Majhood" (footnotes of Abu Dawood).
- Hadhrat Maulana Sayyad Ahmed Hasan Amrohi (A.R).
- Hadhrat Maulana Mahmoodul Hasan Deobandi (Sheikhul Hind) (A.R)
- Hakeemul Ummah Hadhrat Maulana Ashraf Ali Thanwi (A.R)
- Hadhrat Maulana Muhammad Thanwi (A.R) - the Ustaadh of Hakeemul Ummah Hadhrat Maulana Ashraf Ali Thanwi (A.R)
- Hadhrat Maulana Abdul Aliy (A.R) – former chief lecturer of Madrasah Abdur Rabb in Delhi.
- Hadhrat Maulana Abdur Rahmaan Amrohi (A.R) – Sheikh of Tafseer at Madrasah Amroha.
- Hadhrat Maulana Abdul Mu'min Deobandi (A.R) – Ustaadh of Hadhrat Maulana I'zaaz Ali (A.R).
- Mufassir of Qur'aan Hadhrat Maulana Thanaa Ullaah Amritsari (A.R).
- Hadhrat Maulana Habeebur Rahmaan (A.R) – former rector of Daarul Uloom Deoband.
- Hadhrat Maulana Muhammad Ahmed – former rector of Daarul Uloom Deoband and father of Hadhrat Maulana Qaari Tayyab (A.R).

- ❖ Hadhrat Maulana Mufti Kifaayatullaah (A.R) – former Grand Mufti of India and Pakistan.
- ❖ Hadhrat Maulana Murtadha Hasan Chaandpuri (A.R).